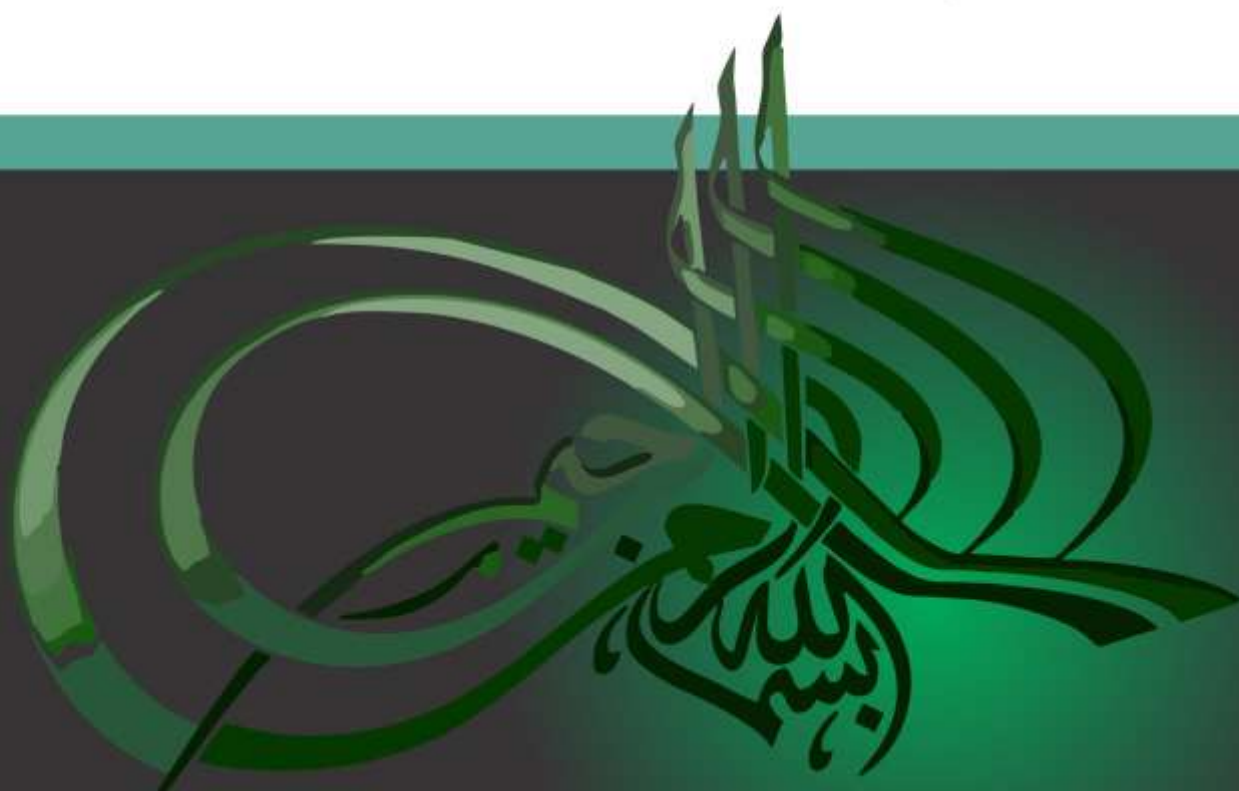


S O L V I N G TARKEEB

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Solving Tarkeeb

(A Translation of Maulana Muhammad Ahsan Nanotwi's "حَلُّ تَرْكِيبِ".)

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May Allaah protect him

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ سُبْحَانَهُ وَنُسْتَعِينُهُ وَنُسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ
مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلَّ لَهُ وَمَنْ
يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ
أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ

Tarkeeb is a purely Indian invention; this should be understood first and foremost, even before we commence with this Kitaab. While it has, over the years, gained a foothold in some Madaaris around the world, it remains widely unknown. Outside of the Indo-Pak subcontinent from whence it originated, the only Madaaris wherein Tarkeeb is taught to the students are those Madaaris which are a) run by people from the Indo-Pak subcontinent, or b) run by people who studied in the Indo-Pak subcontinent.

In the Arab world, Tarkeeb is an entirely foreign concept. This might lead some to believe that it is unnecessary, whereas this is not the case. Tarkeeb is, in fact, a very useful invention which the `Ulamaa of the Indo-Pak subcontinent had added to the glorious Arabic language, and their efforts should not be discarded derisively. Rather than discard it simply because it is unknown in the Arab lands, we should look at the benefit it contains, and how it provides a much greater understanding of the language.

Tarkeeb, in the English language, could be best translated as “Sentence Parsing”; though, to explain the concept of it to an English speaker may prove difficult, as neither does English nor – to the best of our knowledge – any other language have such a component as “Tarkeeb”. That is, the critical analysis of speech and text; breaking it down sentence by sentence, and analysing those sentences, analysing each and every word in the sentence, tracing them back to their root forms, understanding each and every word individually, its role in the sentence, why it was inserted, what effect it has on the word(s) before it and the word(s) after it, and thereafter joining that sentence together, piece by piece, like a jigsaw puzzle, after having dissected and fully understood it.

English does have what they refer to as “Sentence Parsing”, but this can never be compared with “Tarkeeb” in Arabic. Also, “sentence parsing”, as a subject taught formally in schools died out a long time ago. And again, that is besides

the fact that Tarkeeb is incomparably more advanced and sophisticated as compared to “Sentence Parsing” in English. Nevertheless, English speakers who had studied sentence parsing should then at least have a vague idea of what Tarkeeb is about.

Tarkeeb does not teach one Nahw and Sarf; no, such is not the case. Rather, Tarkeeb is for the one who has already studied both Nahw and Sarf at least to an intermediate level, wherafter he may begin studying Tarkeeb in order to “master” the Nahw and Sarf which he has learnt.

To give another example in an attempt at elucidating this concept, we may say that Nahw and Sarf are the “building blocks” of the house whereas Tarkeeb is the actual building work. You take the building blocks (i.e. the Nahw and Sarf) which you have studied and – through Tarkeeb – use them to “build” a house (i.e. a sentence). Also, through it the person would know how the “house” (i.e. speech or text) was “built”, and why it was built in the manner it was, and this is essential to a person intending to become any sort of reliable builder.

Tarkeeb is on **بَابُ التَّفْعِيلِ**, and its root is **رَكَّبَ – يُرَكِّبُ تَرْكِيبًا**, which means “to form; to build; to compose; to put together”.

To those who have studied Tarkeeb, the usefulness is clear. To those who have not: we present to you this Kitaab, “Solving Tarkeeb”, which is a translation of Maulana Muhammad Ahsan Nanotwi’s “Hall-e-Tarkeeb”, which was written in the Urdu language. After having studied this Kitaab, you would, *In-Shaa’Allaah*, not only understand the usefulness of Tarkeeb, but would end up with a much greater understanding of speech (and literature) than you do at present.

As we mentioned at the beginning of this preface, Tarkeeb was invented in the Indo-Pak subcontinent, and thus all the books on Tarkeeb have hitherto been solely in the Urdu language. That, of course, poses a problem to non-Indian students wishing to study Tarkeeb, as then, the only solution for them prior to this would have been to firstly study the Urdu language, and thereafter, once they have gained proficiency in it, move on to studying the Urdu Kitaabs available on Tarkeeb.

To remedy this, we have undertaken the translation of perhaps the simplest Kitaab on Tarkeeb, namely, “Hall-e-Tarkeeb”, into the English language, and present it here for the benefit of the students.

Asaatidhah wishing to teach Tarkeeb to their students may make use of this Kitaab, as we have endeavoured to write it in a clear, concise manner. If intending to do so, Asaatidhah should ensure that the students thoroughly understand each sentence before moving on to the next, as, concepts are explained the first time they appear in the Kitaab, and generally not again, so if the student does not understand the sentence, he will not understand it by reading further into the Kitaab. He should pause there until he fully grasps it.

This Kitaab can also be studied individually; both by those learning Arabic, and those who have already studied Arabic and wish to now study Tarkeeb.

May Allaah Ta`aalaa accept this effort of ours and make it a means of benefit to us in this Dunyaa and the Aakhirah, and a benefit to those who read it, Aameen.

اللهم اجعل عملنا كله خالصاً لوجهك الكريم

اللهم تقبل منا إنك أنت السميع العليم

وتب علينا إنك أنت التواب الرحيم

- **Muhammad Huzaifah ibn Adam ibn Yusuf ibn Muhammad**
Aal-Ebrahim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation:

“In the Name of Allaah, the All-Merciful, the Very Merciful.”

Tarkeeb:

ب = حَرْفُ الْجَرِّ (Preposition).

إِسْم = مُضَافٌ (Possession).

اللَّهُ = مَوْصُوفٌ (Described Noun).

الرَّحْمَانُ = الصِّفَةُ الْأَوَّلُ (First Quality).

الرَّحِيمُ = الصِّفَةُ الثَّانِي (Second Quality).

The مَوْصُوفٌ (Described Noun, which is Allaah) along with its صِفَتَانِ (Two Qualities, i.e. ar-Rahmaan and ar-Raheem) join up to become the مُضَافٌ إِلَيْهِ (Possessor) of the مُضَافٌ (Possession, which is إسم).

The مُضَافٌ (Possession) along with its مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) ¹ of the جَرٌّ (Preposition, which is the بَاء).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive, which is “إِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”) join up to become مُتَعَلِّقٌ (Connected) with a فِعْلٌ مُقَدَّرٌ (Hidden Verb), which is either أَشْرَعُ (I start) or أَقْرَأُ (I recite).

The فِعْلٌ (Verb) أَشْرَعُ or أَقْرَأُ is in اَلْمُضَارِعُ الْمَعْرُوفُ (Active Present Tense), in the word-form of وَاحِدٌ مُتَكَلِّمٌ (First Person Singular).

¹ The مَجْرُورٌ is a word which has assumed a كَسْرَةٌ or يَاءٌ on account of a جَرٌّ (Preposition) which precedes it, i.e. it is a noun governed by a preposition.

The ضَمِير (Pronoun) within the verb أَشْرَعُ or أَفْرَأُ is أَنَا (I), and it is the فَاعِل (Doer). The فِعْل (Verb) along with its فَاعِل (Doer) and مُتَعَلِّق (Connection) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ إِبْتِدَائِيَّةٌ² (Verbal Clause which is “إِنشَائِي” and “إِبْتِدَائِي”).

Text:

حَامِدًا وَمُصَلِّيًا

Translation:

“Praising and sending salutations.”

Tarkeeb:

أَحْمَدُهُ حَامِدًا literally means “a praiser”, or “one who praises”. In reality, it is أَحْمَدُهُ حَامِدًا (“I praise Him as a praiser”, or “I praise Him in the state of being one who praises”).

Similarly, “مُصَلِّيًا”, which literally means “a sender of salutations”, has a hidden verb which is أَصَلِّي (I send salutations), from the root verb صَلَّى يُصَلِّي (so أَصَلِّي is وَاحِدٌ مُتَكَلِّمٌ). So “أَصَلِّي مُصَلِّيًا” means “I send salutations as a sender of salutation”, or “in the state of being a sender of salutations”.³

Hence, the Tarkeeb will be as follows:

“أَحْمَدُ” is the فِعْل (Verb), and it contains the ضَمِير (Pronoun) “أَنَا” which is both the فَاعِل (Doer/Subject) in this sentence as well as the ذُو الْحَال (Possessor of the Condition).⁴

“هُ” is the مَفْعُول بِهِ (Object).

“حَامِدًا” is the حَال (Condition).

The ذُو الْحَال (Possessor of the Condition), along with its حَال (Condition), becomes the فَاعِل (Doer) of the فِعْل (Verb) “أَحْمَدُ”.

² “إِبْتِدَائِيَّةٌ” means a “Commencing Phrase”.

³ This, as will be known by the students, is what is called “حَال” (State/Condition) in Arabic.

⁴ “ذُو الْحَال” means “the owner of the state/condition”, while “حَال” means “the condition/state”. “حَال” is a noun which describes the condition/state of the doer at the time of doing the action.

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause) which is مَعْطُوفٌ عَلَيْهِ (Coupled To) ⁵.

The “وَإِ” is حَرْفُ الْعَطْفِ (a Coupling Particle).

“أَصَلِّي” is the فِعْلٌ (Verb) hidden in “مُصَلِّيًا”, and the ضَمِيرٌ (Pronoun) in it, which is “أَنَا” (I), is the ذُو الْحَالِ.

“مُصَلِّيًا” is the حَالٌ (Condition/State).

The ذُو الْحَالِ (which is أَنَا) along with its حَالٌ (which is مُصَلِّيًا) joins together to become the فَاعِلٌ (Doer) of the فِعْلٌ (Verb) “أَصَلِّي”.

The فِعْلٌ (Verb) (أَصَلِّي) along with its فَاعِلٌ (أَنَا مُصَلِّيًا) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), and thus the مَعْطُوفٌ of the مَعْطُوفٌ عَلَيْهِ (which, as we explained earlier, is أَحْمَدُهُ حَامِدًا).

The مَعْطُوفٌ عَلَيْهِ (Coupled To) along with its مَعْطُوفٌ (Connection) join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Sentence).

Text:

وَبَعْدُ فَهَذِهِ الرِّسَالَةُ الْمُسَمَّاةُ بِمُفِيدِ الطَّالِبِينَ مُشْتَمِلَةٌ عَلَى الْبَابَيْنِ

Translation:

“Thereafter:

This treatise, named ‘Mufeed-ut-Taalibaan’ consists of two chapters.”

⁵ Again, the students are expected to have already learnt the laws of الْعَطْفُ (Conjunction), but to put it simply, الْعَطْفُ is a “coupling sentence”. “مَعْطُوفٌ” is the thing connected and “مَعْطُوفٌ عَلَيْهِ” is that which the مَعْطُوفٌ is connected to, i.e. “Zayd and `Amr sat”. Here, Zayd is the فَاعِلٌ and مَعْطُوفٌ عَلَيْهِ, whilst `Amr is the مَعْطُوفٌ. Zayd did the action of “sitting” and so did `Amr. So “Zayd sat”, “and `Amr sat”. The sentence was completed with “Zayd sat”, but another فَاعِلٌ comes along who is doing the same thing as Zayd, and so is called “مَعْطُوفٌ” (connected). In some cases, a مَعْطُوفٌ عَلَيْهِ فَاعِلٌ (meaning another فَاعِلٌ connects to it), and in some cases, an entire sentence can become “مَعْطُوفٌ عَلَيْهِ”, with another sentence then joining onto it, which is then known as the “مَعْطُوفٌ” (connected). In the previous page, the entire sentence of “أَحْمَدُهُ حَامِدًا” was مَعْطُوفٌ عَلَيْهِ. Another sentence will then come along and get connected to it by what is known as a “حَرْفُ الْعَطْفِ” (Coupling Particle), such as a “وَإِ”.

Tarkeeb:

وَ	=	Substitute of أَمَّا (As for).
أَمَّا	=	حَرْفُ الشَّرْطِ (Particle of Condition).
بَعْدُ	=	In reality is بَعْدَ الْحَمْدِ وَ الصَّلَاةِ (After the praises and salutations). بَعْدُ is a مُضَافٌ (Possession).
الْحَمْدُ	=	مَعْطُوفٌ عَلَيْهِ (Coupled To).
وَ	=	حَرْفُ الْعَطْفِ (Coupling Particle).
الصَّلَاةُ	=	مَعْطُوفٌ (Coupled To).
The مَعْطُوفٌ (Connection, which is الصَّلَاةُ) along with its مَعْطُوفٌ عَلَيْهِ (الْحَمْدُ) becomes the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) along with its مُضَافٌ إِلَيْهِ (الْحَمْدُ) becomes a substitute شَرْطٌ (Condition).		
فَ	=	جَزَائِيَّةٌ (Result).
هَذِهِ	=	إِسْمُ الْإِشَارَةِ (Demonstrative Pronoun).
الرَّسَالَةُ	=	مَوْصُوفٌ (Described Noun).
الْمُسَمَّاةُ	=	Word form of إِسْمُ الْمَفْعُولِ .
بِ	=	حَرْفُ الْجَرِّ (Preposition).
مُفِيدٌ	=	مُضَافٌ (Possession).

الطَّالِبِينَ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (مُفِيدٌ) along with its مُضَافٌ إِلَيْهِ (الطَّالِبِينَ) becomes the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (Preposition, which is بَ). The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) becomes مُتَعَلِّقٌ (Connected) with الْمُسَمَّاءُ (Named).

”الْمُسَمَّاءُ”, along with its مُتَعَلِّقٌ (Connection – بِمُفِيدِ الطَّالِبِينَ) join up to become the صِفَةٌ (Description) of the مَوْصُوفٌ (Described Noun – which is الرِّسَالَةُ).

The صِفَةٌ (الْمُسَمَّاءُ بِمُفِيدِ الطَّالِبِينَ), along with its مَوْصُوفٌ (الرِّسَالَةُ) join up to become the مُشَارٌ إِلَيْهِ (Object Pointed Out).

The إِسْمُ الْإِشَارَةِ (Demonstrative Pronoun, which is ”هَذِهِ”), along with its مُشَارٌ إِلَيْهِ join up to become the مُبْتَدَأٌ (Subject).

مُشْتَمِلَةٌ = إِسْمُ الْفَاعِلِ Word form of.

عَلَى = حَرْفُ الْجَرِّ (Preposition).

بَابَيْنِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with ”مُشْتَمِلَةٌ”.

”مُشْتَمِلَةٌ” along with its مُتَعَلِّقٌ (Connection – which is ”عَلَى الْبَابَيْنِ”) becomes the خَبَرٌ (Predicate).

The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ (Nominal Clause).

Text:

الْبَابُ الْأَوَّلُ فِي الْأَمْثَالِ وَالْمَوَاعِظِ وَالْبَابُ الثَّانِي فِي الْحِكَايَاتِ
وَالنَّقَلِيَّاتِ

Translation:

“The first chapter deals with examples and advices, and the second chapter deals with stories and narrations.”

Tarkeeb:

الْبَابُ = مَوْصُوفٌ (Described Noun).

الْأَوَّلُ = صِفَةٌ (Description).

The مَوْصُوفٌ (الْبَابُ) along with its صِفَةٌ (الْأَوَّلُ) join up to become the مُبْتَدَأٌ (Subject).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْأَمْثَالُ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الْمَوَاعِظُ = مَعْطُوفٌ (Connection).

The مَعْطُوفٌ عَلَيْهِ (الْأَمْثَالُ) along with its مَعْطُوفٌ (الْمَوَاعِظُ) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is “فِي”).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “ثَابِتٌ” (Established), which is مَحْذُوفٌ (Omitted).

“ثَابِتٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject).

The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ (Nominal Clause), which is at the same time مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الْبَابُ = مَوْصُوفٌ (Described Noun).

الثَّانِي = صِفَةٌ (Description).

The مَوْصُوف (Described Noun) along with its صِفَةٌ (Description) join up to become the مُبْتَدَأ (Subject).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْحِكَايَاتِ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

النَّقْلِيَّاتِ = مَعْطُوفٌ (Connection).

The مَعْطُوفٌ عَلَيْهِ (Coupled To) along with its مَعْطُوفٌ (Connection) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is “فِي”).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “ثَابِتٌ”, which is مُقَدَّرٌ (Hidden).

“ثَابِتٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأ (Subject).

The مُبْتَدَأ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which is also a مَعْطُوفٌ (Connection).

This مَعْطُوفٌ (Connection) along with its earlier مَعْطُوفٌ عَلَيْهِ (i.e. أَلْبَابُ الْأَوَّلُ فِي الْأَمْثَالِ) join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

أَلْفَتْهَا لِلْمُبْتَدِينَ مِنْ طُلَبَاءِ الْعَرَبِيَّةِ

Translation:

“I have written it for beginners from the students of Arabic.”

Tarkeeb:

أَلَفْتُ	=	فِعْلٌ مَعَ فَاعِلِهِ (Verb along with its Doer).
هَا	=	مَفْعُولٌ بِهِ (Object).
لِ	=	حَرْفُ الْجَرِّ (Preposition).
الْمُبْتَدَيْنِ	=	إِسْمُ الْفَاعِلِ (Word-form of the Doer).
مِنْ	=	حَرْفُ الْجَرِّ (Preposition).
طُلَبَاءِ	=	مُضَافٌ (Possession).
الْعَرَبِيَّةِ	=	مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ إِلَيْهِ (Possessor) along with its مُضَافٌ (Possession) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is "مِنْ"). The earlier جَرٌّ (i.e. "مِنْ") along with its مَجْرُورٌ ("طُلَبَاءِ الْعَرَبِيَّةِ") join up to become مُتَعَلِّقٌ (Connected) with "الْمُبْتَدَيْنِ" which is إِسْمُ الْفَاعِلِ. "الْمُبْتَدَيْنِ" along with its مُتَعَلِّقٌ (Connection) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition) before it (which was "لِ").

The جَرٌّ ("لِ") along with its مَجْرُورٌ ("الْمُبْتَدَيْنِ مِنْ طُلَبَاءِ الْعَرَبِيَّةِ") join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) "أَلَفْتُ". "أَلَفْتُ", along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

فَالْمَسْتُورُ مِنَ اللَّهِ أَنْ يَنْفَعَهُمْ

Translation:

"So the request is to Allaah that He benefits them by it."

Tarkeeb:

فَ = فَاءُ التَّعْقِيبِ (The “فَاءُ” of Succession) ⁶.

الْمَسْئُولُ = إِسْمُ الْمَفْعُولِ (Word-form of the Object).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

اللَّهِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Min) along with its مَجْرُورٌ (Genitive) joins up to become the مُتَعَلِّقٌ (Connection) of “الْمَسْئُولُ”. The مَسْئُولٌ along with its مُتَعَلِّقٌ (مِنْ اللَّهِ), joins up to become the مُبْتَدَأٌ (Subject).

أَنَّ = نَاصِبَةٌ (Accusative Particle) ⁷.

يَنْفَعُ = فِعْلٌ (Verb).

The صَمِيرٌ (Pronoun) inside “يَنْفَعُ”, which is “هُوَ”, is the فَاعِلٌ (Doer).

هُمْ = مَفْعُولٌ بِهِ (Object).

The يَنْفَعُ (يَنْفَعُ) along with its فَاعِلٌ (هُوَ) and مَفْعُولٌ بِهِ (Object), joins up to become the خَبَرٌ (Predicate). The مَسْئُولُ (مِنْ اللَّهِ) along with its مُتَعَلِّقٌ (أَنَّ يَنْفَعُهُمْ) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ

Translation:

“And He suffices me and is the best Wakeel (disposer of affairs).”

Tarkeeb:

⁶ “فَاءُ التَّعْقِيبِ” is from “عَقَّبَ – يُعَقِّبُ”, which means to follow something up. So it is the “فَاءُ” of following up. So you could say it is like the English “hence”.

⁷ Meaning, it is the “أَنَّ” which causes نَصْبٌ in the word following it.

وَ = (The وَاءُ of Commencing) ⁸.

هُوَ = مُبْتَدَأٌ (Subject).

حَسْبُ = مُضَافٌ (Possession).

يا = The “يَاءُ الْمُتَكَلِّمِ” (Pronoun of 1st

Person), and the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) along with its مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate). The (وَهُوَ) مُبْتَدَأٌ along with its خَبَرٌ join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), and مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

نَعَمْ = صَمِيْرٌ (a “Verb of Praise”.) The صَمِيْرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

الْوَكِيلُ = مَخْصُوصٌ بِالْمَدْحِ (Noun Assigned with Praise).⁹

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَخْصُوصٌ بِالْمَدْحِ (Noun Assigned with Praise) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). The previous مَعْطُوفٌ عَلَيْهِ (Coupled To), along with this مَعْطُوفٌ (Connection), join up to become a “جُمْلَةٌ مَعْطُوفَةٌ” (Conjunctive Clause).

Text:

الْبَابُ الْأَوَّلُ فِي الْأَمْثَالِ وَالْمَوَاعِظِ

Translation:

“Chapter one, in examples and advices.”

⁸ What this means is that a new sentence has commenced.

⁹ You get a “Verb of Praise” (فِعْلُ الْمَدْحِ), and the object which is being praised is called the مَخْصُوصٌ بِالْمَدْحِ.

Tarkeeb:

الْبَابُ = مَوْصُوفٌ (Described Noun).

الْأَوَّلُ = صِفَةٌ (Description).

The مَوْصُوفٌ (الْبَابُ) along with its صِفَةٌ (الْأَوَّلُ) join up to become the مُبْتَدَأٌ (Subject).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْأَمْثَالُ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الْمَوَاعِظُ = مَعْطُوفٌ (Connection).

The مَعْطُوفٌ عَلَيْهِ (الْأَمْثَالُ) along with its مَعْطُوفٌ (الْمَوَاعِظُ) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is “فِي”).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “ثَابِتٌ” (Established) or “كَائِنٌ” (Existing; being), which is مَحْذُوفٌ (Omitted).

“ثَابِتٌ” / “كَائِنٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject).

The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a nominal clause (جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ).

Text:

أَوَّلُ النَّاسِ أَوَّلُ نَاسٍ

Translation:

“The first of mankind was the first one who forgot.”

Tarkeeb:

أَوَّلُ = مُضَافٌ (Possession).

النَّاسِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

أَوَّلُ = مُضَافٌ (Possession).

نَاسٍ = Word-form of اِسْمُ الْفَاعِلِ, and is the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and its مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject). The مُبْتَدَأٌ (Subject) and its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

آفَةُ الْعِلْمِ النَّسْيَانُ

Translation:

“The affliction (weakness) of knowledge is forgetting.”

Tarkeeb:

آفَةُ = مُضَافٌ (Possession).

الْعِلْمِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

النَّسْيَانُ = خَبَرٌ (Predicate).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْجَهْلُ مَوْتُ الْأَحْيَاءِ

Translation:

“Ignorance is the death of the living.”

Tarkeeb:

الْجَهْلُ = مُبْتَدَأُ (Subject).

مَوْتُ = مُضَافٌ (Possession).

الْأَحْيَاءُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأُ (Subject). The مُبْتَدَأُ (Subject) and its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

النَّاسُ أَعْدَاءُ لِمَا جَهِلُوا

Translation:

“Mankind are enemies of that which they do not know.”

Tarkeeb:

النَّاسُ = مُبْتَدَأُ (Subject).

أَعْدَاءُ = Word-form of صِفَةٌ (Adjective).

لِ = حَرْفُ الْجَرِّ (Preposition).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun) ¹⁰.

¹⁰ The إِسْمٌ مَوْصُولٌ is a word, the meaning of which is understood by the sentence which comes after it, known as the صِلَةٌ (Link).

جَهْلُوا = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of أَلْجَمْعُ الْمَذَكَّرُ الْغَائِبُ (Plural, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُمْ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the previous “إِسْمٌ مَوْصُولٌ” (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and its صِلَةٌ (Link) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition, which was “لِ”). The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “أَعْدَاءٌ”. “أَعْدَاءٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْعَاقِلُ تَكْفِيهِ الْإِشَارَةُ

Translation:

“A sign is sufficient for the wise.”

Tarkeeb:

الْعَاقِلُ = Word-form of صِفَةٌ, and مُبْتَدَأٌ (Subject).

تَكْفِي = فِعْلٌ (Verb).

ه = مَفْعُولٌ بِهِ (Object).

الْإِشَارَةُ = فَاعِلٌ (Doer).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْعُجْبُ آفَةُ اللَّبِّ

Translation:

“Vanity is the affliction (weakness) of the heart.”

Tarkeeb:

الْعُجْبُ = مُبْتَدَأُ (Subject).

آفَةُ = مُصَافٍ (Possession).

اللَّبِّ = مُصَافٍ إِلَيْهِ (Possessor).

مُصَافٍ (Possession) and مُصَافٍ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate).
مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ

Translation:

“When the intellect is complete, speech becomes reduced.”

Tarkeeb:

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

تَمَّ = فِعْلُ الْمَاضِي الْمَعْرُوفُ in the word form of
الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

الْعَقْلُ = فَاعِلٌ (Doer).

فِعْلٌ (Verb) and فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

نَقَصَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

الْكَلَامُ = فَاعِلٌ (Doer).

The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result) ¹¹. The شَرْطٌ (Condition) along with its جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

الْأَدَبُ جُنَّةٌ لِلنَّاسِ

Translation:

“Good manners are a shield for man.”

Tarkeeb:

الْأَدَبُ = مُبْتَدَأٌ (Subject).

جُنَّةٌ = Word form of صِفَةٌ (Adjective).

لِ = حَرْفُ الْجَرِّ (Preposition).

النَّاسِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “جُنَّةٌ”. “جُنَّةٌ” along with its مُتَعَلِّقٌ (Connection) becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

¹¹ Students studying this Kitaab are expected to have learnt the laws of شَرْطٌ (Condition) and جَزَاءٌ (Result).

الْحِرْصُ مِفْتَاحُ الدُّلِّ

Translation:

“Greed is the key to disgrace.”

Tarkeeb:

الْحِرْصُ = مُبْتَدَأُ (Subject).

مِفْتَاحُ = مُضَافٌ (Possession).

الدُّلُّ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate).
مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْقَنَاعَةُ مِفْتَاحُ الرَّاحَةِ

Translation:

“Contentment is the key to comfort.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of the previous one.

Text:

الصَّبْرُ مِفْتَاحُ الْفَرَجِ

Translation:

“Patience is the key to relief.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of the earlier two.

Text:

النَّقْدُ خَيْرٌ مِنَ النَّسِيئَةِ

Translation:

“Cash is better than credit.”

Tarkeeb:

النَّقْدُ = مُبْتَدَأُ (Subject).

خَيْرٌ = Word form of صِفَةٌ (Adjective).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

النَّسِيئَةِ = مَجْرُورٌ (Genitive).

The جَرِّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “خَيْرٌ”. “خَيْرٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate). مُبْتَدَأُ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْجَاهِلُ يَرْضَى عَنْ نَفْسِهِ

Translation:

“An ignorant person is pleased with himself.”

Tarkeeb:

الْجَاهِلُ = مُبْتَدَأُ (Subject).

يَرْضَى = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

عَنْ = حَرْفُ الْجَرِّ (Preposition).

نَفْسٍ = مُضَافٌ (Possession).

هُوَ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition, which is “عَنْ”). The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “يَرْضَى”. The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ

Translation:

“The fortunate person is he who takes lesson from other than himself.” ¹²

Tarkeeb:

السَّعِيدُ = مُبْتَدَأٌ (Subject).

مَنْ = اِسْمٌ مَوْصُولٌ (Relative Pronoun).

¹² Meaning, he takes lesson from the mistakes people have made in their lives, and does not do the same.

وَعِظَ = فِعْلُ الْمَاضِي الْمَجْهُولُ (Passive, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the نَائِبُ الْفَاعِلِ (Substitute Doer).

بِ = حَرْفُ الْجَرِّ (Preposition).

غَيْرِ = مُضَافٌ (Possession).

هِ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition, which is “بِ”). The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the “وَعِظَ” فعلٌ, along with its نَائِبُ الْفَاعِلِ (Substitute Doer) and مُتَعَلِّقٌ (Connection) join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link). The مَوْصُولٌ (which was “مَنْ”) along with its صِلَةٌ (Link) join up to become the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

النَّاسُ بِالْبَاسِ

Translation:

“People are (known) by their garments.” ¹³

Tarkeeb:

النَّاسُ = مُبْتَدَأٌ (Subject).

بِ = حَرْفُ الْجَرِّ (Preposition).

¹³ What this means is “People are what they wear”. Similar to the famous English saying, “You are what you eat.”

اللباس

= مَجْرُورٌ (Genitive).

جَرَّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with يُعْرِفُونَ which is مَحْذُوفٌ (Omitted). فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

النَّاسُ عَلَى دِينِ مُلُوكِهِمْ

Translation:

“People are on the Deen of their kings.”

Tarkeeb:

النَّاسُ

= مُبْتَدَأٌ (Subject).

عَلَى

= حَرْفُ الْجَرِّ (Preposition).

دِينِ

= مُضَافٌ (Possession).

مُلُوكِ

= مُضَافٌ (Possession).

هَمْ

= مُضَافٌ إِلَيْهِ (Possessor).

مُلُوكِ, which is a مُضَافٌ (Possession), along with its مُضَافٌ إِلَيْهِ (Possessor), which is “هَمْ”, join up to become the مُضَافٌ إِلَيْهِ (Possessor) of “دِينِ”. The (دِينِ) مُضَافٌ along with its (مُلُوكِهِمْ) مُضَافٌ join up to become the مَجْرُورٌ (Genitive) of the جَرَّ (Preposition, which is “عَلَى”). The جَرَّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with فَائِمُونَ, which is مَحْذُوفٌ (Omitted). “فَائِمُونَ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْقَرْضُ مِقْرَاضُ الْمَحَبَّةِ

Translation:

“Loans are the scissors of love.” ¹⁴

Tarkeeb:

الْقَرْضُ = مُبْتَدَأُ (Subject).

مِقْرَاضُ = مُضَافٌ (Possession).

الْمَحَبَّةِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate).
مُبتدأ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْأَمَانِيُّ تُعْمِي عُيُونَ الْبَصَائِرِ

Translation:

“Wishful thinking blinds the eyes of the people who see.”

Tarkeeb:

الْأَمَانِيُّ = مُبْتَدَأُ (Subject).

تُعْمِي = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمُنْثَى الْغَائِبُ (Singular, Feminine, Third-Person).
The ضَمِيرٌ (Pronoun) inside it, which is “هِيَ”, is the فَاعِلٌ (Doer).

¹⁴ We avoid doing verbatim translation but rather translate into what makes sense in English. A verbatim translation of this particular sentence would have been, “The loan is the scissors of the love”, but this is not the way English is spoken.

عِيُونٌ = مُضَافٌ (Possession).

الْبَصَائِرُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَفْعُولٌ بِهِ (Object). فِعْلٌ (Verb), فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْحِلْمُ سَجِيَّةٌ فَاضِلَةٌ

Translation:

“Forbearance is a virtuous trait.”

Tarkeeb:

الْحِلْمُ = مُبْتَدَأٌ (Subject).

سَجِيَّةٌ = مَوْصُوفٌ (Described Noun).

فاضِلَةٌ = صِفَةٌ (Adjective).

مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْحَمِيَّةُ رَأْسُ كُلِّ دَوَاءٍ

Translation:

“Proper diet is the fountainhead of every cure.”

Tarkeeb:

الْحَمِيَّةُ = مُبْتَدَأُ (Subject).

رَأْسُ = مُضَافٌ (Possession).

كُلٌّ = مُضَافٌ (Possession).

دَوَاءٍ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ إِلَيْهِ “كُلٌّ” along with its مُضَافٌ إِلَيْهِ (دَوَاءٍ) join up to become the مُضَافٌ إِلَيْهِ (Possessor) of “رَأْسُ”. The مُضَافٌ (رَأْسُ) and its مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate). The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْمَرْءُ يَقِيْسُ عَلَى نَفْسِهِ

Translation:

“Man judges others according to his own self.”

Tarkeeb:

الْمَرْءُ = مُبْتَدَأُ (Subject).

يَقِيْسُ = فِعْلُ الْمَاضِي الْمَعْرُوفُ in the word form of اَلْوَاَحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

عَلَى = حَرْفُ الْجَرِّ (Preposition).

نَفْسٍ = مُضَافٌ (Possession).

هـ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “يَقِيسُ”. “يَقِيسُ”, along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْجِنْسُ يَمِيلُ إِلَى الْجِنْسِ

Translation:

“Things incline towards their own type.”

Tarkeeb:

الْجِنْسُ = مُبْتَدَأٌ (Subject).

يَمِيلُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ in the word form of اَلْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

الْجِنْسِ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “يَمِيلُ”. “يَمِيلُ” along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْكَرِيمُ إِذَا وَعَدَ وَفَى

Translation:

“An honourable man, when he makes a promise, fulfills it.”

Tarkeeb:

الْكَرِيمُ = مُبْتَدَأُ (Subject).

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

وَعَدَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

وَفَى = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) along with its جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ (Nominal Clause).

Text:

الْحِكْمَةُ تَزِيدُ الشَّرِيفَ شَرَفًا

Translation:

“Wisdom increases a noble person in nobility.”

Tarkeeb:

الْحِكْمَةُ = مُبْتَدَأُ (Subject).

تَزِيدُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هِيَ”, is the فَاعِلٌ (Doer).

الشَّرِيفَ = مُمَيِّزٌ (Ambiguous Noun) ¹⁵.

شَرَفًا = تَمِيَّزٌ (Clarifying Noun).

The تَمِيَّزٌ (Clarifying Noun) and مُمَيِّزٌ (Ambiguous Noun) join up to become the مَفْعُولٌ بِهِ (Object) of the فِعْلٌ (Verb) “تَزِيدُ”. The فِعْلٌ (Verb) “تَزِيدُ”, along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الدُّنْيَا بِالْوَسَائِلِ لَا بِالْفَضَائِلِ

Translation:

“The world is acquired through means, not statuses (postion).”

Tarkeeb:

الدُّنْيَا = مُبْتَدَأٌ (Subject).

بِ = حَرْفُ الْجَرِّ (Preposition).

الْوَسَائِلِ = مَجْرُورٌ (Genitive).

¹⁵ Again, students are expected to have learnt the laws of التَّمْيِيزُ and التَّمْيِيزُ. Nevertheless, for those who do not know, a تَمِيَّزٌ is an اِسْمٌ نَكْرَةٌ brought to clear up the ambiguity created by a word preceding it. For example: رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا. Here, “أَحَدَ عَشَرَ” is the مُمَيِّزٌ, “كَوْكَبًا” is the تَمِيَّزٌ. It clears up the ambiguity present in the words عَشَرَ كَوْكَبًا (Eleven); “eleven of what?” The تَمِيَّزٌ clarifies. A تَمِيَّزٌ will be مَنْصُوبٌ (Accusative Case) and get فَتَحَتَانِ “َ”.

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with a مَحْذُوفٌ فِعْلٌ (Omitted Verb) which is يُحْصَلُ (obtained; acquired).

لَا = حَرْفُ الْعَطْفِ (Coupling Particle).

بِ = حَرْفُ الْجَرِّ (Preposition).

الْفَضَائِلُ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) – with لَا – to the فِعْلٌ (Verb) “يُحْصَلُ”. “يُحْصَلُ” along with its فَاعِلٌ (Doer) and مُتَعَلِّقَانِ (Two Connections) join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الدُّنْيَا مَرْعَةٌ الْآخِرَةِ

Translation:

“This world is the sowing ground of the Akhirah-hereafter.”¹⁶

Tarkeeb:

الدُّنْيَا = مُبْتَدَأٌ (Subject).

مَرْعَةٌ = مُضَافٌ (Possession).

الْآخِرَةِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

¹⁶ Meaning, this Dunyaa is the place where good deeds are sown, and which are then reaped in the Akhirah.

Text:

الْإِنْسَانُ حَرِيصٌ فِيمَا مُنِعَ

Translation:

“People are greedy for that which they have been prevented from.”

Tarkeeb:

الْإِنْسَانُ	=	مُبْتَدَأُ (Subject).
حَرِيصٌ	=	Word form of صِفَةٌ (Adjective).
فِي	=	حَرْفُ الْجَرِّ (Preposition).
مَا	=	مَوْصُوفَةٌ (Describing Particle).
مُنِعَ	=	فِعْلُ الْمَاضِي الْمَجْهُولُ (Passive, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become the صِفَةٌ (Adjective) of the مَوْصُوفَةٌ (Describing Particle). The مَوْصُوفٌ (Described Noun) and its صِفَةٌ (Adjective) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “حَرِيصٌ”. “حَرِيصٌ” and its مُتَعَلِّقٌ (Connection) becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْإِنْسَانُ عَبْدُ الْإِحْسَانِ

Translation:

“Man is the servant of goodness.”

Tarkeeb:

الْإِنْسَانُ = مُبْتَدَأٌ (Subject).

عَبْدٌ = مُضَافٌ (Possession).

الْإِحْسَانُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate).
مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الصِّدْقُ يُنْجِي وَالْكَذْبُ يُهْلِكُ

Translation:

“Truthfulness saves, whilst falsehood destroys.”

Tarkeeb:

الصِّدْقُ = مُبْتَدَأٌ (Subject).

يُنْجِي = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) on بَابُ الْإِفْعَالِ¹⁷, in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الْكَذْبُ = مُبْتَدَأٌ (Subject).

¹⁷ Once again, students are expected to have learnt the Abwaab of Sarf. بَابُ الْإِفْعَالِ is the بَابُ which gives the meaning of “causing”.

يُهْلِكُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) on بَابُ الْإِفْعَالِ in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the مَعْطُوفٌ (Connection). مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

أَحْسَنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

Translation:

“Do good as Allaah has done good to you.”

Tarkeeb:

أَحْسَنَ = فِعْلٌ الْأَمْرُ (Verb of Command), in the word form of الْوَاحِدُ الْمَذَكَّرُ الْحَاضِرُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “أَنْتَ” (You), is the فَاعِلٌ (Doer).

لَكَ = حَرْفُ الْجَرِّ (Preposition).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

أَحْسَنَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ in the word form (word-form) of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

اللَّهُ = فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address, i.e. “You”), as well as the مَجْرُورُ (Genitive). The جَرُّ (Preposition) and مَجْرُورُ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) “أَحْسَنَ”. “أَحْسَنَ”, along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the previous إِسْمٌ مَوْصُولٌ (Relative Pronoun). The إِسْمٌ مَوْصُولٌ (Relative Pronoun) and its صِلَةٌ (Link) join up to become the مَجْرُورُ (Genitive) of the جَرُّ (which was “كَ”). The جَرُّ (Preposition) and its مَجْرُورُ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلُ الْأَمْرِ (Verb of Command) which is “أَحْسِنَ”. “أَحْسِنَ”, along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), join up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ (Verbal Clause).

Text:

إِذَا فَاتَكَ الْأَدَبُ فَالْزِمِ الصَّمْتَ

Translation:

“If you have no manners, keep quiet (hold fast to silence).”

Tarkeeb:

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

فَاتَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address) and the مَفْعُولُ بِهِ (Object).

الْأَدَبُ = فَاعِلٌ (of “فَاتَ”).

The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) and مَفْعُولُ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

فَ = جَزَائِيَّةٌ (Result).

إِلْزَمَ = فِعْلُ الْأَمْرِ الْحَاضِرِ الْمَعْرُوفُ (Verb of Command, Active, Second-Person), in the word form of الْوَاحِدُ الْمَذَكَّرُ الْحَاضِرُ (Singular, Masculine, Second-Person), on بابِ الْإِفْعَالِ. The ضَمِيرٌ (Pronoun) inside it, which is “أَنْتَ” (You), is the فَاعِلٌ (Doer).

الصَّمَتَ = مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءُ (Result) of the شَرْطٌ (Condition). The شَرْطٌ (Condition) along with its جَزَاءُ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

إِذَا فَاتَكَ الْحَيَاءُ فَافْعَلْ مَا شِئْتَ

Translation:

“If you have no shame, do as you please.”

Tarkeeb:

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

فَاتَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

لَكَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address) and the مَفْعُولٌ بِهِ (Object).

الْحَيَاءُ = فَاعِلٌ (of “فَاتَ”).

The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

ف = جَزَائِيَّة (Result).

إِفْعَلْ = فِعْلُ الْأَمْرِ الْحَاضِرِ الْمَعْرُوفِ (Verb of Command, Active, Second-Person). The ضَمِيرٌ (Pronoun) inside it, which is “أَنْتَ” (You), is the فَاعِلٌ (Doer).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

شِئْتَ = فِعْلُ الْمَاضِي الْمَعْرُوفِ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْحَاضِرُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is “أَنْتَ” (You), is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the previous إِسْمٌ مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) along with its صِلَةٌ (Link) join up to become the مَفْعُولٌ بِهِ (Object) of the فِعْلٌ (Verb) “إِفْعَلْ”. The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) along with its جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

الْحَيَاةُ كَظِلِّ الْجُدْرَانِ وَالنَّبَاتِ

Translation:

“Life is like the shade of walls and plants.”

Tarkeeb:

الْحَيَاةُ = مُبْتَدَأٌ (Subject).

كَ = حَرْفُ الْجَرِّ (Preposition).

ظِلٌّ = مُضَافٌ (Possession).

الْجُذْرَانِ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

النِّبَاتِ = مَعْطُوفٌ (Connection).

مُضَافٌ إِلَيْهِ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become the مُضَافٌ إِلَيْهِ (Possessor). مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَانَتْ، which is مَحْذُوفٌ (Omitted). ”كَانَتْ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْعَاقِلُ الْمَحْرُومُ خَيْرٌ مِنَ الْجَاهِلِ الْمَرْزُوقِ

Translation:

“A poor intelligent person is better than a rich ignoramus.”

Tarkeeb:

الْعَاقِلُ = مَوْصُوفٌ (Described Noun).

الْمَحْرُومُ = صِفَةٌ (Adjective).

مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the مُبْتَدَأٌ (Subject).

خَيْرٌ = Word form of صِفَةٌ (Adjective).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

الْجَاهِلِ = مَوْصُوفٌ (Described Noun).

الْمَرْزُوقِ = صِفَةٌ (Adjective).

مَوْصُوف (Described Noun) and صِفَةٌ (Adjective) join up to become the مَجْرُور (Genitive) of the جَرَّ (Preposition). جَرَّ (Preposition) and مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with “خَيْرَ”. “خَيْرَ” and its مُتَعَلِّق (Connection) join up to become the خَبَر (Predicate). مُبْتَدَأ (Subject) and خَبَر (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

النَّحْوُ فِي الْكَلَامِ كَالْمِلْحِ فِي الطَّعَامِ

Translation:

“Grammar in speech is like salt in food.”

Tarkeeb:

النَّحْوُ = ذُو الْحَالِ (Owner of the Condition) ¹⁸.

كَائِنًا is in the word-form of اِسْمُ الْفَاعِلِ, and is مَحْذُوف (Omitted).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْكَلَامِ = مَجْرُور (Genitive).

جَرَّ (Preposition) and its مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with “كَائِنًا”. “كَائِنًا” and its مُتَعَلِّق (Connection) join up to become the حَال (Condition) of the ذُو الْحَال (which is “النَّحْوُ”). The ذُو الْحَال (Owner of the Condition) and its حَال (Condition) join up to become the مُبْتَدَأ (Subject).

لَ = حَرْفُ الْجَرِّ (Preposition).

¹⁸ Students would have learnt the laws of “حَال” and “ذُو الْحَال”. Nevertheless, for those who do not know or have forgotten, the “حَال” is a noun which describes the condition of the فَاعِل (Doer) or the مَفْعُول at the time the action mentioned in the فِعْل (Verb) took place. For example: جَاءَ زَيْدٌ رَاكِبًا (Zayd came riding). Here, “Zayd” is the ذُو الْحَال (Owner of the Condition) and “رَاكِبًا” is the حَال (Condition), explaining the condition of the فَاعِل (Doer), which is Zayd.

الْمَلْح = ذُو الْحَال (Owner of the Condition).

كَائِنًا is in the word form of إِسْمُ الْفَاعِلِ, and is مَحْذُوفٌ (Omitted).

فِي = حَرْفُ الْجَرِّ (Preposition).

الطَّعَامِ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with "كَائِنًا". "كَائِنًا" and its مُتَعَلِّقٌ (Connection) join up to become the حَالٌ (Condition) of the ذُو الْحَالِ (which is "الْمَلْح"). ذُو الْحَالِ (Owner of the Condition) and its حَالٌ (Condition) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ which is مَحْذُوفٌ (Omitted). "كَائِنٌ" and its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

إِنَّ الْبَلَاءَ مُؤَكَّلٌ بِالْمَنْطِقِ

Translation:

"Affliction (difficulties) is a consequence of speaking."

Tarkeeb:

إِنَّ = حَرْفٌ مُشَبَّهَةٌ بِالْفِعْلِ (Verb Resembling Particle).

الْبَلَاءِ = (إِنَّ) إِسْمٌ (The Noun of إِنَّ).

مُؤَكَّلٌ = إِسْمُ الْمَفْعُولِ Word form of

بِ = حَرْفُ الْجَرِّ (Preposition).

الْمَنْطِقُ = مَجْرُورٌ (Genitive).

The جَرَّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with إِنَّ. مَوْكَلٌ and its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate) of إِنَّ. جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ along with its noun and predicate join up to become a (Nominal Clause).

Text:

أَبْصَرَ النَّاسَ مَنْ نَظَرَ إِلَى عُيُوبِهِ

Translation:

“The most insightful person is the one who looks towards his own faults.”

Tarkeeb:

أَبْصَرَ = مُصَافٌ (Possession).

النَّاسِ = مُصَافٌ إِلَيْهِ (Possessor).

مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

مَنْ = اِسْمٌ مَوْصُولٌ (Relative Pronoun).

نَظَرَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

عُيُوبِ = مُصَافٌ (Possession).

هُوَ = مُصَافٌ (Pronoun), which is the مُصَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become the مُتَعَلِّقٌ (Connection) of the فِعْلٌ (Verb) "نَظَرَ" along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) join up to become the صِلَةٌ (Link) of the مَوْصُولٌ (which was "مَنْ"). The مَوْصُولٌ (Relative Pronoun) and its صِلَةٌ (Link) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

أَوَّلُ الْغَضَبِ جُنُونٌ وَآخِرُهُ نَدَمٌ

Translation:

"The beginning of anger is madness, and its end is regret."

Tarkeeb:

أَوَّلُ = مُضَافٌ (Possession).

الْغَضَبِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

جُنُونٌ = خَبَرٌ (Predicate).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ (Nominal Clause), which becomes مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

آخِرُ = مُضَافٌ (Possession).

هُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

نَدِمَ = خَبِرَ (Predicate).

مُبْتَدَأُ (Subject) and خَبِرَ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ (Nominal Clause), which in turn becomes the مَعْطُوفٌ (Connection). مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ

Translation:

“When the wealth of a man decreases, so do his friends.”

Tarkeeb:

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

قَلَّ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

مَالٌ = مُصَافٌ (Possession).

الْمَرْءِ = مُصَافٌ إِلَيْهِ (Possessor).

مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become the فَاعِلٌ (Doer) of “قَلَّ” which is the فِعْلٌ (Verb). The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

قَلَّ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

صَدِيقٌ = مُصَافٌ (Possession).

هُ = مُصَافٌ إِلَيْهِ (Possessor), and صَمِيرٌ.

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the فَاعِلٌ (Doer) of "قَالَ" which is the فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and its جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

إِصْلَاحُ الرِّعْيَةِ أَنْفَعُ مِنْ كَثَرَةِ الْجُنُودِ

Translation:

"Correction of the masses is more beneficial than large armies."

Tarkeeb:

إِصْلَاحُ = مُضَافٌ (Possession).

الرِّعْيَةِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

أَنْفَعُ = Word form of إِسْمُ التَّفْضِيلِ (Superlative form).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

كَثَرَةٍ = مُضَافٌ (Possession).

الْجُنُودِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (Possession), which was "مِنْ". The جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with "أَنْفَعُ". "أَنْفَعُ" and its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْجَاهِلُ عَدُوٌّ لِنَفْسِهِ فَكَيْفَ يَكُونُ صَدِيقًا لِّغَيْرِهِ

Translation:

“An ignoramus is an enemy to his own self, so how can he be a friend to someone else?”

Tarkeeb:

الْجَاهِلُ	=	مُبْتَدَأُ (Subject).
عَدُوٌّ	=	Word form of صِفَةٌ (adjective).
لِ	=	حَرْفُ الْجَرِّ (Preposition).
نَفْسِ	=	مُضَافٌ (Possession).
هِ	=	مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the لِ (Preposition). The لِ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “عَدُوٌّ”. “عَدُوٌّ” and its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate). The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

فَ	=	فَاءُ التَّقْرِيعِ (The فَاءُ of Rebuke).
كَيْفَ	=	حَرْفُ اِلسْتِفْهَامِ (Interrogative Particle).
يَكُونُ	=	فِعْلٌ نَاقِصٌ (Auxiliary Verb) in the word form of اَلْوَاَحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The صَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is its اِسْمٌ (Noun).
صَدِيقًا	=	Word form of صِفَةٌ (Adjective).

لِ = حَرْفُ الْجَرِّ (Preposition).

غَيْرِ = مُصَافٍ (Possession).

هِ = مُصَافٍ إِلَيْهِ (Possessor).

مُصَافٍ (Possession) and مُصَافٍ إِلَيْهِ (Possessor) join up to become the مَجْرُورُ (Genitive) of the جَرِّ (Preposition). The جَرِّ (Preposition) along with its مَجْرُورُ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with "صَدِيقًا". "صَدِيقًا", along with its مُتَعَلِّقٌ (Connection), join up to become the خَبَرٌ (Predicate) of "يَكُونُ". "يَكُونُ" (which is the فِعْلٌ نَاقِصٌ) along with its اِسْمٌ (Noun) and خَبَرٌ (Predicate) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ (Verbal Clause).

Text:

الْجَاهِلُ يَطْلُبُ الْمَالَ وَالْعَاقِلُ يَطْلُبُ الْكَمَالَ

Translation:

"The ignorant one seeks wealth, whilst the intelligent one seeks perfection." ¹⁹

Tarkeeb:

الْجَاهِلُ = مُبْتَدَأٌ (Subject).

يَطْلُبُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it, which is "هُوَ", is the فَاعِلٌ (Doer).

الْمَالُ = مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ

¹⁹ Meaning, a person who seeks more wealth than what he actually needs is an ignoramus. But seeking that amount of wealth which is needed to support oneself and one's family is compulsory. That is not what is being referred to here.

(Subject) and its **خَبَرٌ** (Predicate) join up to become a **جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ** (Nominal Clause), which in turn becomes **مَعْطُوفٌ عَلَيْهِ** (Coupled To).

وَ = **حَرْفُ الْعَطْفِ** (Coupling Particle).

الْعَاقِلُ = **مُبْتَدَأٌ** (Subject).

يَطْلُبُ = **فِعْلٌ مُضَارِعٌ مَعْرُوفٌ** (Active, present-tense verb) in the word form of **الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ** (Singular, Masculine, Third-Person). The **ضَمِيرٌ** (Pronoun) inside it, which is “هُوَ”, is the **فَاعِلٌ** (Doer).

الْكَمَالُ = **مَنْعُولٌ بِهِ** (Object).

The **فِعْلٌ** (Verb), along with its **فَاعِلٌ** (Doer) and **مَنْعُولٌ بِهِ** (Object) joins up to become a **جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ** (Verbal Clause), which in turn becomes the **خَبَرٌ** (Predicate). The **مُبْتَدَأٌ** (Subject) and its **خَبَرٌ** (Predicate) join up to become a **جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ** (Nominal Clause), which in turn becomes the **مَعْطُوفٌ** (Connection). **مَعْطُوفٌ** (Connection) and **مَعْطُوفٌ عَلَيْهِ** (Coupled To) join up to become a **جُمْلَةٌ مَعْطُوفَةٌ** (Conjunctive Clause).

Text:

إِذَا تَكَرَّرَ الْكَلَامُ عَلَى السَّمْعِ تَقَرَّرَ فِي الْقَلْبِ

Translation:

“Speech which is heard repetitively by the ears settles in the heart.”

Tarkeeb:

إِذَا = **حَرْفُ الشَّرْطِ** (Particle of Condition).

تَكَرَّرَ = **فِعْلٌ الْمَاضِي الْمَعْرُوفُ** (Active, past-tense verb) in the word form of **الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ** (Singular, Masculine, Third-Person).

الْكَلَامُ = فَاعِلٌ (Doer).

عَلَى = حَرْفُ الْجَرِّ (Preposition).

السَّمْعِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) joins up to become مُتَعَلِّقٌ (Connected) with “تَكَرَّرَ”, which is the فِعْلٌ (Verb). “تَكَرَّرَ” along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

تَكَرَّرَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ” and which refers to “الْكَلَامُ” (i.e. الْكَلَامُ is the “هُوَ” over here.) is the فَاعِلٌ (Doer).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْقَلْبِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “تَقَرَّرَ”, which is the فِعْلٌ (Verb). “تَقَرَّرَ”, along its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and its جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

الْحَسَدُ كَصُدَاءِ الْحَدِيدِ لَا يَزَالُ بِهِ حَتَّى يَأْكُلَهُ

Translation:

“Jealousy is (towards good deeds) as rust is towards iron; it does not stop until it has consumed it.”

Tarkeeb:

الْحَسَدُ = مُبْتَدَأُ (Subject).

كَ = حَرْفُ الْجَرِّ (Preposition).

صُدَاءِ = مُضَافٌ (Possession).

الْحَدِيدِ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَوْصُوفٌ (Described Noun).

لَا يَزَالُ = فِعْلٌ مُضَارِعٌ مَنفِيٌّ (Negating, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ inside of it, which is “هُوَ”, is the اِسْمٌ (Noun).

بِ = حَرْفُ الْجَرِّ (Preposition).

هِ = مَجْرُورٌ (Pronoun), and it is the مَجْرُورٌ (Genitive). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “لَا يَزَالُ”.

حَتَّى = حَرْفُ الْجَرِّ (Preposition).

يَأْكُلُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) which is مُنْصُوبٌ (i.e. in the accusative case) due to an اَنْ مَصْدَرِيَّةٌ (Accusative Causing Particle) which is مَحْذُوفٌ (Omitted).²⁰ It is in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

²⁰ The author could have said that يَأْكُلُ is مُنْصُوبٌ (i.e. in the accusative case) in this sentence due to حَتَّى which precedes it, as حَتَّى causes نَصْبٌ (Accusative Case) to the فِعْلٌ following it and جَرٌّ to the اِسْمٌ following it. However, he has chosen to use a different method of Tarkeeb and say that it is مُنْصُوبٌ due to a hidden اِسْمٌ.

هُ = ضَمِيرٌ (Pronoun), and the بِهِ مَفْعُولٌ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and بِهِ مَفْعُولٌ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَجْرُورٌ (Genitive) of the جَرٌّ (which is “حَتَّى”). The جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ with “لَا يَزَالُ”. “لَا يَزَالُ”, which is a فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقَانِ (Two Connections), join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِفَةٌ (Adjective) of the earlier مَوْصُوفٌ (Described Noun). The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (which was “كَ”). The جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “كَانَ” (which is Omitted). “كَانَ”, which is in the word form of صِفَةٌ (Adjective), along with its مُتَعَلِّقٌ (Connection), join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْقَلِيلُ مَعَ التَّذْيِيرِ خَيْرٌ مِّنَ الْكَثِيرِ مَعَ التَّبَذِيرِ

Translation:

“Having little, but having correct management, is better than to have a lot but be wasteful.”

Tarkeeb:

الْقَلِيلُ = Word form of صِفَةٌ (Adjective), and it is مَوْصُوفٌ (Described Noun).

مَعَ = مُضَافٌ (Possession).

التَّذْيِيرِ = مُضَافٌ إِلَيْهِ (Possessor).

The **ظَرْفٌ** (Possession) and **مُضَافٌ إِلَيْهِ** (Possessor) join up to become the **ظَرْفٌ** (Adverb) ²¹ or the **مَحْذُوفٌ فِيهِ** (Adverb) of “كَائِنْ”, which is **مَحْذُوفٌ** (Omitted). “كَائِنْ”, along with its **إِسْمٌ** (Noun) and **مُتَعَلِّقٌ** (Connection), becomes the **صِفَةٌ** (Adjective). **مَوْصُوفٌ** (Described Noun) and **صِفَةٌ** (Adjective) join up to become the **مُبْتَدَأٌ** (Subject). ²²

خَيْرٌ = Word form of **إِسْمُ التَّفْضِيلِ** (Superlative).

مِّنْ = **حَرْفُ الْجَرِّ** (Preposition).

الْكَثِيرِ = **مَوْصُوفٌ** (Described Noun).

مَعَ = **مُضَافٌ** (Possession).

التَّبْدِيرِ = **مُضَافٌ إِلَيْهِ** (Possessor).

مُضَافٌ (Possession) and **مُضَافٌ إِلَيْهِ** (Possessor) joins up to become **مُتَعَلِّقٌ** (Connected) to “كَائِنْ”, which is **مَحْذُوفٌ** (Omitted). “كَائِنْ” along with its **مُتَعَلِّقٌ** (Connection) becomes the **صِفَةٌ** (Adjective). **مَوْصُوفٌ** (Described Noun) and **صِفَةٌ** (Adjective) join up to become the **مَجْرُورٌ** (Genitive) of the **جَرٌّ** (which was “مِّنْ”). **جَرٌّ** (Preposition) and **مَجْرُورٌ** (Genitive) join up to become **مُتَعَلِّقٌ** (Connected) with “خَيْرٌ”. “خَيْرٌ” along with its **مُتَعَلِّقٌ** (Connection) joins up to become the **خَبَرٌ** (Predicate). **مُبْتَدَأٌ** (Subject) and **خَبَرٌ** (Predicate) join up to become a **جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ** (Nominal Clause).

Text:

أُطْلِبَ الْجَارَ قَبْلَ الدَّارِ وَالرَّفِيقَ قَبْلَ الطَّرِيقِ

²¹ A **ظَرْفٌ** is a noun which tells you (or at least, gives you an idea of) the time or the place when a particular action was done. If the **ظَرْفٌ** gives information about the place, it is called “**ظَرْفُ الْمَكَانِ**”, (commonly translated as “adverb of place”), while, if it gives information about the time, it is called “**ظَرْفُ الزَّمَانِ**” (commonly translated at “adverb of time”).

²² Maulana Ahsan Nanotwi has omitted the full Tarkeeb of this sentence. He says “كَائِنْ” along with its **إِسْمٌ** and **مُتَعَلِّقٌ**; however, he has not stated what is the **إِسْمٌ** and what is the **مُتَعَلِّقٌ**, as the readers will have noticed. Perhaps he feels that the readers should already know it by now. For those who don't, **أَلْقَلِيلُ** is the **إِسْمٌ** and **مَعَ التَّبْدِيرِ** is the **مُتَعَلِّقٌ**.

Translation:

“Look for the neighbour before looking for the house, and look for a companion before travelling.”

Tarkeeb:

أُطْلِبُ = فِعْلُ الْأَمْرِ الْحَاضِرِ الْمَعْرُوفِ (Active, second-person verb of command). The ضَمِيرٌ (Pronoun) inside of it, which is “أَنْتَ”, is the فَاعِلٌ (Doer).

الْجَارَ = مَفْعُولٌ بِهِ (Object).

قَبْلَ = مُضَافٌ (Possession).

الدَّارَ = مُضَافٌ إِلَيْهِ (Possessor).

مَفْعُولٌ فِيهِ (Adverb) and مُضَافٌ إِلَيْهِ (Possessor) joins up to become a مُضَافٌ (Possession). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولَانِ (Two Objects), join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الرَّفِيقَ = فِعْلٌ مُقَدَّرٌ بِهِ (Object) of a فِعْلٌ مُقَدَّرٌ (Hidden Verb), which is “أُطْلِبُ”.

قَبْلَ = مُضَافٌ (Possession).

الطَّرِيقَ = مُضَافٌ إِلَيْهِ (Possessor).

مَفْعُولٌ فِيهِ (Adverb) and مُضَافٌ إِلَيْهِ (Possessor) join up to become a مُضَافٌ (Possession). The فِعْلٌ مُقَدَّرٌ (hidden verb, which is “أُطْلِبُ”), along with its فَاعِلٌ (Doer) and مَفْعُولَانِ (Two Objects) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) joins up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

الْوَضِيعُ إِذَا ارْتَفَعَ تَكَبَّرَ وَإِذَا حَكَمَ تَجَبَّرَ

Translation:

“A lowly person, when he rises (to a position of authority), becomes arrogant, and when he passes judgement, oppresses.”

Tarkeeb:

الْوَضِيعُ = مُبْتَدَأُ (Subject).

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

ارْتَفَعَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

تَكَبَّرَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and its جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause), which in turn becomes مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

حَكَمَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause) which in turn becomes the شَرْطٌ (Condition).

تَجَبَّرَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).²³

The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and its جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause), which in turn becomes مَعْطُوفٌ (Connection).

مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

الْفَرَاغُ مِنْ شَأْنِ الْأَمْوَاتِ وَالْإِشْتَغَالُ مِنْ شَأْنِ الْأَحْيَاءِ

Translation:

“Free time is the condition of the dead, whilst being occupied (i.e. busy) is the condition of the living.”

Tarkeeb:

الْفَرَاغُ = مُبْتَدَأٌ (Subject).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

شَأْنُ = مُضَافٌ (Possession).

²³ بَابُ التَّفَعُّلِ is on تَجَبَّرَ.

الْأَمْوَاتِ

=

مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “كَائِنْ”, which is Omitted. “كَائِنْ” is on the word form of صِفَةٌ (Adjective), and the ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is its اِسْمٌ (Noun). “كَائِنْ”, along with its اِسْمٌ (Noun) and مُتَعَلِّقٌ (Connection), join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ

=

حَرْفُ الْعَطْفِ (Coupling Particle).

الْاِسْتِغَالِ

=

مُبْتَدَأٌ (Subject).

مِنْ

=

حَرْفُ الْجَرِّ (Preposition).

شَأْنِ

=

مُضَافٌ (Possession).

الْأَحْيَاءِ

=

مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “كَائِنْ”, which is Omitted. “كَائِنْ” is on the word form of صِفَةٌ (Adjective), and the ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is its اِسْمٌ (Noun). “كَائِنْ”, along with its اِسْمٌ (Noun) and مُتَعَلِّقٌ (Connection), join up to become a جُمْلَةٌ اِسْمِيَّةٌ (Nominal Clause), which in turn becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the مَعْطُوفٌ (Connection). مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

الصَّدِيقُ الصَّدُوقُ مَنْ يَنْصَحُكَ فِي غَيْبِكَ وَآثَرَكَ عَلَى نَفْسِهِ

Translation:

“A true friend is one who is a well-wisher of yours in your absence, and who gives preference to you over himself.”

Tarkeeb:

الصَّدِيقُ = مَوْصُوفٌ (Described Noun).

الصَّدُوقُ = صِفَةٌ (Adjective).

مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the مُبْتَدَأٌ (Subject).

مَنْ = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

يَنْصَحُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word-form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address), and the مَفْعُولُ بِهِ (Object).

فِي = حَرْفُ الْجَرِّ (Preposition).

غَيْبٍ = مُضَافٌ (Possession).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address), and the مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٍّ (which was “فِي”). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “يَنْصَحُ”, which is the فِعْلٌ (Verb). The “يَنْصَحُ” فِعْلٌ, along with its فَاعِلٌ (Doer) and مَفْعُولُ بِهِ (Object) and مُتَعَلِّقٌ (Connection) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

آثَرَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) which is on الْإِفْعَالِ. It is on the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

لَكَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address), and the مَفْعُولٌ بِهِ (Object).

عَلَى = حَرْفُ الْجَرِّ (Preposition).

نَفْسٍ = مُضَافٌ (Possession).

هُوَ = ضَمِيرٌ (Pronoun), and the مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مَتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) “آثَرَ”. “آثَرَ”, along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become the صِلَةٌ (Link) of the earlier مَوْصُولٌ (Relative Pronoun). مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

أَفْضَلُ النَّاسِ مَنْ كَانَ بِعَيْبِهِ بَصِيرًا وَعَنْ عَيْبِ غَيْرِهِ ضَرِيرًا

Translation:

“The best person is he who sees his own faults and is blind to the faults of others.”

Tarkeeb:

أَفْضَلُ = مُضَافٌ (Possession).

النَّاسِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

مَنْ = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

كَانَ = فِعْلٌ نَاقِصٌ (Auxiliary Verb). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is its إِسْمٌ (Noun).

بِ = حَرْفُ الْجَرِّ (Preposition).

عَيْبٍ = مُضَافٌ (Possession).

هُ = ضَمِيرٌ (Pronoun), and the مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٍّ (Preposition). جَرٍّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “بَصِيرًا”, which is replacing the (usual) order (i.e. the مُتَعَلِّقٌ has come before the word it is مُتَعَلِّقٌ to).

بَصِيرًا = Word form of صِفَةٌ (Adjective). Along with its مُتَعَلِّقٌ (Connection, it becomes the خَبَرٌ (Predicate). “كَانَ”, along with its إِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

عَنْ = حَرْفُ الْجَرِّ (Preposition).

عَيْبٌ = مُضَافٌ (Possession).

غَيْرٌ = مُضَافٌ (Possession).

هُ = مُضَافٌ إِلَيْهِ (Pronoun) and the (Possessor).
(Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to the مُضَافٌ إِلَيْهِ (Possessor) of مَجْرُورٌ (Genitive) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (which was “عَنْ”). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “ضَرِيرًا”, which is replacing the (usual) order (i.e. the مُتَعَلِّقٌ has come before the word it is مُتَعَلِّقٌ to).

ضَرِيرًا = Word form of صِفَةٌ (Adjective). Along with its مُتَعَلِّقٌ (Connection), it becomes the خَبَرٌ (Predicate) of “Kaana” which is مَحْذُوفٌ (Omitted). كَانَ (which is مَحْذُوفٌ), along with its إِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْبُخْلُ وَالْجَهْلُ مَعَ التَّوَاضُّعِ خَيْرٌ مِّنَ الْعِلْمِ وَالسَّخَاءِ مَعَ الْكِبَرِ

Translation:

“Miserliness and ignorance coupled with humility is better than knowledge and generosity coupled with pride.”

Tarkeeb:

الْبُخْلُ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الْجَهْلُ = مَعْطُوفٌ (Connection).

مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become the ذُو الْحَالِ (Owner of the Condition).

مَعَ = مُضَافٌ (Possession).

التَّوَاضُّعُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become مُتَعَلِّقٌ (Connected) with كَانَتَيْنِ. كَانَتَيْنِ along with its مُتَعَلِّقٌ (Connection) join up to become the حَالٌ (Condition). حَالٌ (Condition) and ذُو الْحَالِ (Owner of the Condition) join up to become the مُبْتَدَأٌ (Subject).

خَيْرٌ = Word form of صِفَةٌ (Adjective).

مِّنْ = حَرْفُ الْجَرِّ (Preposition).

الْعِلْمُ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

السَّخَاءُ = مَعْطُوفٌ (Connection).

مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become the ذُو الْحَالِ (Owner of the Condition).

مَعَ = مُضَافٌ (Possession).

الْكِبَرُ = مُضَافٌ إِلَيْهِ (Possessor).

مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become مُتَعَلِّقٌ (Connection) with كَائِنَيْنِ. كَائِنَيْنِ along with its مُتَعَلِّقٌ (Connection) join up to become the حَالٌ (Condition). حَالٌ (Condition) and ذُو الْحَالِ (Owner of the Condition) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (which was “مِنْ”). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “خَيْرٌ”. “خَيْرٌ” is on the word form of صِفَةٌ (Adjective). Along with its مُتَعَلِّقٌ (Connection), it becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

أَجْهَلُ النَّاسِ مَنْ يَمْنَعُ الْبِرَّ وَيَطْلُبُ الشُّكْرَ وَيَفْعَلُ الشَّرَّ وَيَتَوَقَّعُ الْخَيْرَ

Translation:

“The most ignorant person is the one who withholds kindness whilst seeking gratitude, and does evil whilst expecting goodness.”

Tarkeeb:

أَجْهَلُ = مُصَافٌ (Possession).

النَّاسِ = مُصَافٌ إِلَيْهِ (Possessor).

مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

مَنْ = اِسْمٌ مَوْصُولٌ (Relative Pronoun).

يَمْنَعُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْعَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

الْبِرَّ = مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object), join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

يَطْلُبُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The صَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

الشُّكْرُ = مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes الْمَعْتُوفُ الْأَوَّلُ (First Connection).²⁴ Similarly, وَيَفْعَلُ الشَّرَّ becomes الْمَعْتُوفُ الثَّانِي (Second Connection) and وَيَتَوَقَّعُ الْخَيْرَ becomes الْمَعْتُوفُ الثَّلَاثُ (Third Connection). The مَعْطُوفٌ عَلَيْهِ (Coupled To), along with all three of its Connections, join up to become the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ

Translation:

“The director towards good is like the doer.”²⁵

Tarkeeb:

الدَّالُّ = اِسْمُ الْفَاعِلِ Word form of.

عَلَى = حَرْفُ الْجَرِّ (Preposition).

الْخَيْرِ = مَجْرُورٌ (Genitive).

²⁴ A sentence can have more than one مَعْتُوفٌ (Connection).

²⁵ Meaning, he will receive the same reward as the one who does it.

جَرُّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with "الدَّالُّ". "الدَّالُّ", which is on the word form of اِسْمُ الْفَاعِلِ, along with its مُتَعَلِّقٌ (Connection), becomes the مُبْتَدَأٌ (Subject).

كَ = حَرْفُ الْجَرِّ (Preposition).

فَاعِلٍ = مُضَافٌ (Possession).

هـ = ضَمِيرٌ (Pronoun), which is مَجْرُورٌ (Genitive) and the مُضَافٌ إِلَيْهِ (Possessor). مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرُّ (Preposition). جَرُّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَانِ which is مَحْذُوفٌ (Omitted). كَانِ is on the word form of اِسْمُ الْفَاعِلِ. Along with its مُتَعَلِّقٌ (Connection), it becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْقَلَمُ شَجَرَةٌ ثَمَرُهَا الْمَعَانِي

Translation:

"The pen is a tree, the fruits of which are meanings."

Tarkeeb:

الْقَلَمُ = مُبْتَدَأٌ (Subject).

شَجَرَةٌ = مَوْصُوفٌ (Described Noun).

ثَمَرٌ = مُضَافٌ (Possessive).

مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

مُبْتَدَأ (Subject) and خَبَر (Predicate) join up to become the صِفَة (Adjective) of the مَوْصُوف (Described Noun). مَوْصُوف (Described Noun) and صِفَة (Adjective) join up to become the خَبَر (Predicate) of the مُبْتَدَأ (Subject). مُبْتَدَأ (Subject) and خَبَر (Predicate) join up to become a جُمْلَة إِسْمِيَّة خَبَرِيَّة (Nominal Clause).

كَمَا تَدِينُ تُدَانُ

“As you do (to others), so shall be done to you.”

تَدِينُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْحَاضِرُ (Singular, Masculine, Second-Person). The صَمِيمٌ (Pronoun) inside of it, which is “أَنْتَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) and فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative

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Pronoun) and **صِلَّة** (Link) join up to become the **مَجْرُور** (Genitive) of the **جَرُّ** (which is **كَ**). **جَرُّ** (Preposition) and **مَجْرُور** (Genitive) join up to become **مُتَعَلِّق** (Connected) with **تُدَانُ**, the word of which comes afterwards but which is given precedence (i.e. this word **تُدَانُ**)²⁷.

تُدَانُ = **فِعْلٌ مُضَارِعٌ مَجْهُولٌ** (Passive, past-tense verb) in the word form of **الْوَاحِدُ الْمَذَكَّرُ الْحَاضِرُ** (Singular, Masculine, Second-Person). The **ضَمِيرٌ** (Pronoun) inside of it, which is **أَنْتَ**, is the **نَائِبُ الْفَاعِلِ** (Substitute Doer). The **فِعْلٌ** (Verb), along with its **نَائِبُ الْفَاعِلِ** (Substitute Doer) and **مُتَعَلِّق** (Connection) joins up to become a **جُمْلَةٌ فِعْلِيَّةٌ** (Verbal Clause).

Text:

مَنْ صَبَرَ ظَفِرَ

Translation:

“Whoever exercises Sabr will be successful.”

Tarkeeb:

مَنْ = **إِسْمٌ مَوْصُولٌ** (Relative Pronoun).

صَبَرَ = **فِعْلٌ الْمَاضِي الْمَعْرُوفُ** (Active, past-tense verb) in the word form of **الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ** (Singular, Masculine, Third-Person). The **ضَمِيرٌ** inside of it, which is **هُوَ**, is the **فَاعِلٌ** (Doer).

The **فِعْلٌ** (Verb) along with its **فَاعِلٌ** (Doer) join up to become a **جُمْلَةٌ فِعْلِيَّةٌ** (Verbal Clause), which in turn becomes the **صِلَّة** (Link) of the **مَوْصُولٌ** (Relative Pronoun). The **مَوْصُولٌ** (Relative Pronoun) and **صِلَّة** (Link) join up to become the **شَرْطٌ** (Condition).

²⁷ What the author means here is that the previous sentence becomes **مُتَعَلِّق** with **تُدَانُ** despite the fact that it hasn't been mentioned yet. Usually, a phrase becomes **مُتَعَلِّق** with a word mentioned before.

ظَفَرَ = فَعَلَ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

The فَعَلَ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءُ (Result). The شَرْطٌ (Condition) and its جَزَاءُ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

مَنْ ضَحِكَ ضُحِكَ

Translation:

“Whoever laughs (at others) will be laughed at.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of the above.

Text:

مَنْ جَدَّ وَجَدَ

Translation:

“Whoever tries will achieve his objective.”

Tarkeeb:

The Tarkeeb for this sentence is the same as the one two sentences above.

Text:

ثَمَرَةُ الْعَجَلَةِ النَّدَامَةُ

Translation:

“The fruit of haste is regret.”

Tarkeeb:

ثَمَرَةٌ = مُضَافٌ (Possession).

الْعَجَلَةُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

النَّدَامَةُ = خَبَرٌ (Predicate).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

سَيِّدُ الْقَوْمِ خَادِمُهُمْ

Translation:

“The leader of a people is their servant.”

Tarkeeb:

سَيِّدٌ = مُضَافٌ (Possession).

الْقَوْمِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possessor) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

خَادِمٌ = مُضَافٌ (Possession).

هُمْ = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case) ²⁸ as well as the مُضَافٌ إِلَيْهِ (Possessor). مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

²⁸ This was explained earlier.

Text:

خَيْرُ الْأُمُورِ أَوْسَاطُهَا

Translation:

“The best of affairs is the middle (moderate path).” ²⁹

Tarkeeb:

The Tarkeeb for this sentence is the same as that of the above.

Text:

كُلُّ جَدِيدٍ لَذِيذٌ

Translation:

“Every new thing is delicious.”

Tarkeeb:

كُلُّ = مُضَافٌ (Possession).

جَدِيدٍ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

لَذِيذٌ = خَبَرٌ (Predicate).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

قَصَصُ الْأَوَّلِينَ مَوَاعِظُ الْآخِرِينَ

Translation:

²⁹ Meaning, moderation is the best in everything, and not going to either extreme (i.e. laxity or overboard).

“The stories of the earlier ones are lessons for the later ones.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of the previous one.

Text:

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ

Translation:

“The pinnacle (peak) of wisdom is fear of Allaah Ta`aalaa.”

Tarkeeb:

The Tarkeeb for this sentence is the same as the one two sentences above.

Text:

زُرْ غِبًّا تَزِدُّ حُبًّا

Translation:

“Visit after some absence and you will increase love (between yourself and the one you are visiting).” ³⁰

Tarkeeb:

زُرْ = فِعْلُ الْأَمْرِ الْخَاصِرِ (Active, second-person verb of command). The ضَمِيرٌ (Pronoun) inside of it, which is “أَنْتَ”, is the مُمَيِّزٌ (Ambiguous Noun). ³¹

غِبًّا = تَمَيِّزٌ (Clarifying Noun).

The تَمَيِّزٌ (Clarifying Noun) and مُمَيِّزٌ (Ambiguous Noun) join up to become the فَاعِلٌ (Doer) of the فِعْلُ الْأَمْرِ (Command, which is “زُرْ”). The فِعْلٌ (Verb) and فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the أَمْرٌ (Command).

³⁰ What this means is that one should not visit every single day, but should allow for a few days before visiting again. However, this advice is with regards to visiting people in general; when it comes to best friends, etc. then of course this does not apply.

³¹ The laws pertaining to تَمَيِّزٌ and مُمَيِّزٌ have been explained earlier in this Kitaab.

تَزِدُّ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of اَلْوَحْدُ الْمَذَكَّرُ الْحَاضِرُ (Singular, Masculine, Second-Person). It is on بَابُ الْإِفْعَالِ.³²

The ضَمِيرٌ (Pronoun) inside of it, which is “أَنْتَ”, is the مُمَيِّزٌ (Ambiguous Noun).

حُبًّا = تَمَيِّزٌ (Clarifying Noun).

تَمَيِّزٌ (Clarifying Noun) and مُمَيِّزٌ (Ambiguous Noun) join up to become the فَاعِلٌ (Doer). فِعْلٌ (Verb) and فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes جَوَابُ الْأَمْرِ (the reply of the command). The أَمْرٌ (Command) and its جَوَابُ الْأَمْرِ (the reply of the command) join up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنْشَائِيَّةٌ (Verbal Clause).

Text:

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ

Translation:

“Being informed is not like witnessing.”

Tarkeeb:

لَيْسَ = فِعْلٌ نَاقِصٌ (Auxiliary Verb).

الْخَبْرُ = اِسْمٌ لَيْسَ (The Noun of لَيْسَ)³³

كَ = حَرْفُ الْجَرِّ (Preposition).

الْمُعَايَنَةِ = مَجْرُورٌ (Genitive).

³² The student is expected to have learnt all (or at least, most) of the various أَبْوَابٌ during his classes in Sarf. تَزِدُّ was originally تَزْدَادُ. Due to being the جَوَابُ الْأَمْرِ (reply of the command), the “أَلِفٌ” dropped off and the word was rendered مَجْرُومٌ (i.e. ends with a جَرْمٌ, or سُكُونٌ, which is “و”).

³³ All auxiliary verbs come with a noun and predicate.

The جَرُّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَانَتْ which is مَحْذُوفٌ (Omitted) and which is the خَبَرٌ (of لَيْسَ). لَيْسَ joins up with its اِسْمٌ (Noun) and خَبَرٌ (Predicate) to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

عِنْدَ الرَّهَانِ تُعْرِفُ السَّوَابِقُ

Translation:

“At the time of betting are those who press forward (horses, people, etc.) known.”

Tarkeeb:

عِنْدَ = مُضَافٌ (Possession).

الرَّهَانِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the ظَرْفٌ (Adverb, i.e. the مَفْعُولٌ فِيهِ).

تُعْرِفُ = فِعْلٌ مُضَارِعٌ مَجْهُوْلٌ (Passive, present-tense verb) in the word form of اَلْوَاحِدُ اَلْمُنْتَهَا اَلْغَائِبُ (Singular, Feminine, Third-Person).

السَّوَابِقُ = نَائِبُ الْفَاعِلِ (Substitute Doer).

The فِعْلٌ (Verb), along with its نَائِبُ الْفَاعِلِ (Substitute Doer) and ظَرْفٌ (i.e. مَفْعُولٌ فِيهِ) becomes a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

حُبُّ الشَّيْءِ يُعْمِي وَيُصِمُّ

Translation:

“Love for a thing blinds and deafens (to its faults).”

Tarkeeb:

حُبُّ = مُصَافٌ (Possession).

الشَّيْءِ = مُصَافٌ إِلَيْهِ (Possessor).

مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

يُعْمِي = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

يُصِمُّ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). The مَعْطُوفٌ (Connection) and its مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

جَزَاءُ مَنْ يَكْذِبُ أَنْ لَا يُصَدَّقَ

Translation:

“The recompense of the one who lies is that he will not be believed.”

Tarkeeb:

جَزَاءُ = مُصَافٌ (Possession).

مَنْ = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

يَكْذِبُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) and فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مُضَافٌ إِلَيْهِ (Possessor) of the earlier مُضَافٌ (which was “جَزَاءٌ”). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

أَنَّ = نَاصِبَةٌ (Accusative Causing Particle).

لَا يُصَدِّقُ = فِعْلٌ مُضَارِعٌ مَنْفِيٌّ مَجْهُولٌ (Passive, present-tense, negative verb). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the نَائِبُ الْفَاعِلِ (Substitute Doer). The فِعْلٌ (Verb) along with its نَائِبُ الْفَاعِلِ (Substitute Doer) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes – by way of one interpretation – the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ

Translation:

“The best of mankind are those who benefit mankind.”

Tarkeeb:

خَيْرٌ = مُضَافٌ (Possession).

النَّاسِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

مَنْ = اِسْمٌ مَوْصُولٌ (Relative Pronoun).

يَنْفَعُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of اَلْوَحْدُ الْمَذْكَرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

النَّاسِ = مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) join up to become the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) joins up with the صِلَةٌ (Link) to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Translation:

“Whoever does not show mercy will not be shown mercy.”

Tarkeeb:

مَنْ = اِسْمٌ مَوْصُولٌ (Relative Pronoun).

لَا يَرْحَمُ = فِعْلٌ مُضَارِعٌ مَنفِيٌّ مَعْرُوفٌ (Active, present-tense, negative verb) in the word form of اَلْوَحْدُ الْمَذْكَرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) joins up with its فَاعِلٌ (Doer) to become the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the شَرْطٌ (Condition).

لَا يُرْحَمُ = فِعْلٌ (Verb) along with its فَاعِلٌ (Doer). It becomes a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The

جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Condition) joins up with its جَزَاءٌ (Result) to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

مَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ

Translation:

“Whoever is not contented (with what he has) will never be satiated.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of the previous one.

Text:

مَنْ أَكْثَرَ الرُّقَادَ حُرِمَ الْمُرَادَ

Translation:

“Whoever sleeps a lot will be deprived of (his) objective.”

Tarkeeb:

The Tarkeeb for this sentence is the same as the one two sentences above.

Text:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

Translation:

“Love of the Dunyaa is the head of every sin.”

Tarkeeb:

The مُبْتَدَأٌ and خَبَرٌ in this sentence are clear.

Text:

طُولُ التَّجَارِبِ زِيَادَةٌ فِي الْعَقْلِ

Translation:

“Lengthy experience increases the intellect.”

Tarkeeb:

The مُبْتَدَأٌ and خَبَرٌ in this sentence are clear. ³⁴

Text:

بِالْعَمَلِ يَحْصُلُ الثَّوَابُ لَا بِالْكَسَلِ

Translation:

“Through work is the reward obtained, not through laziness.”

Tarkeeb:

بِ = حَرْفُ الْجَرِّ (Preposition).

الْعَمَلِ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with يَحْصُلُ.

يَحْصُلُ = فِعْلٌ (Verb).

الثَّوَابُ = فَاعِلٌ (Doer).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

لَا = حَرْفُ النِّفْيِ (Negating Particle).

³⁴ In this sentence and the previous one, the author does not bother to present any Tarkeeb, as he feels that by now, the student who has been studying this Kitaab should know it quite well, as he has been doing it many times over. If, at this point, the student is unable to do the Tarkeeb for these two sentences, it is necessary that he starts over again, that perhaps he may gain a better understanding the next time around, In-Shaa'Allaah. In any case, it is good to complete this Kitaab three times over, if possible, to solidify one's understanding of Tarkeeb, as this is the best Kitaab in English for that purpose.

ب = حَرْفُ الْجَرِّ (Preposition).

الْكَسَلِ = مَجْرُورٌ (Genitive).

The جَرَّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with a فِعْلٌ مَحْذُوفٌ (Omitted verb), which is يَخْصُلُ.

“يَخْصُلُ”, which is the فِعْلٌ (Verb), joins up with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

مَنْ حَفِظَ لِسَانَهُ قَلَّتْ نَدَامَتُهُ

Translation:

“He who guards his tongue shall have little regrets.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.³⁵

Text:

كُلُّ إِنَاءٍ يَنْضَحُ بِمَا فِيهِ

Translation:

“Every container exudes (releases) what it contains.”³⁶

Tarkeeb:

كُلُّ = مُصَافٌ (Possession).

³⁵ Again, the author does not repeat the Tarkeeb, but expects the student to know it by now, or refer back to the example given if he doesn't.

³⁶ They mean by this that every person's nature and manner of dealing with others is according to his own upbringing and education. So “every person displays that which is inside of him.” A person filled with evil will exude evil, in the same way that a container filled with musk will exude musk. This is the meaning of the proverb.

إِنَاءٍ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

يَنْصَحُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

بِ = حَرْفُ الْجَرِّ (Preposition).

مَا = إِسْمٌ مُوصُولٌ (Relative Pronoun).

فِي = حَرْفُ الْجَرِّ (Preposition).

هِ = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with وَقَعَ (To occur) or اِسْتَقَرَّ (To be or become established) which is مَحْذُوفٌ (Omitted). وَقَعَ joins up with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and its صِلَةٌ (Link) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (which is يَنْصَحُ). The فِعْلٌ (Verb) joins up with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection) to become the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

مَنْ قَلَّ صِدْقُهُ قَلَّ صَدِيقُهُ

Translation:

“He whose truthfulness is little shall have few friends.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Text:

مَنْ كَثُرَ لَغَطُهُ كَثُرَ غَلَطُهُ

Translation:

“He who makes a lot of noise will make a lot of mistakes.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Text:

مَنْ كَثُرَ مُزَاحُهُ زَالَتْ هَيْبَتُهُ

Translation:

“When one jokes a lot, his awe will be lost.” ³⁷

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Text:

فَخْرُكَ بِفَضْلِكَ خَيْرٌ مِّنْهُ بِأَصْلِكَ

Translation:

“Boasting about your virtue is better than boasting about your roots.”

Tarkeeb:

³⁷ Meaning, people lose respect for a person who is always making jokes and laughing. Nobody has awe and veneration for such a person. However, this does not mean that one should not laugh or make jokes, but rather, that it should be done in moderation, as was the Sunnah. One should not go to either extreme.

فَخْرٌ = مُضَافٌ (Possession).

كَ = صَمِيرٌ مُخَاطَبٌ (Pronoun of Address) and مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَوْصُوفٌ (Described Noun).

بِ = حَرْفُ الْجَرِّ (Preposition).

فَضْلٌ = مُضَافٌ (Possession).

كَ = صَمِيرٌ مُخَاطَبٌ (Pronoun of Address) and مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَانِ which is مَحْذُوفٌ (Omitted). كَانِ is on the word form of صِفَةٌ (Adjective). Along with its إِسْمٌ (Noun) and مُتَعَلِّقٌ (Connection), it becomes the صِفَةٌ (Adjective) of the مَوْصُوفٌ (Described Noun). The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the مُبْتَدَأٌ (Subject).

خَيْرٌ = إِسْمُ التَّفْضِيلِ (Superlative form).

مِّنْ = حَرْفُ الْجَرِّ (Preposition).

هُ = صَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with خَيْرٌ and its مُتَعَلِّقٌ (Connection) join up to become the مَوْصُوفٌ (Described Noun).

بِ = حَرْفُ الْجَرِّ (Preposition).

أَصْلٌ = مُضَافٌ (Possession).

كَ

=

صَمِيرٌ مُخَاطَبٌ (Pronoun of Address) and

مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنْ which is مَحْذُوفٌ (Omitted). كَائِنْ is on the word form of اِسْمُ الْفَاعِلِ. Along with its مُتَعَلِّقٌ (Connection), it becomes the صِفَةٌ (Adjective). The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

مَنْ مَنِّ بِمَعْرُوفِهِ أَفْسَدَهُ

Translation:

“Whoever reminds (someone) of a favour he had done (for them), destroys it.” ³⁸

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يُرَحِّمُ لَا يُرَحِّمُ.

Text:

مَنْ قَلَّ حَيَاءُهُ كَثُرَ ذَنْبُهُ

Translation:

“He who has little Hayaa shall have many sins.” ³⁹

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يُرَحِّمُ لَا يُرَحِّمُ.

Text:

مَنْ حَسَنَ خُلُقَهُ كَثُرَتْ اِخْوَانُهُ

³⁸ Meaning, he destroys the reward he had acquired for that good deed.

³⁹ Hayaa is commonly translated as “shame”, or “modesty”.

Translation:

“He who has good character will have many friends.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Text:

مَنْ كَتَمَ سِرَّهُ بَلَغَ مُرَادَهُ

Translation:

“Whoever conceals his secrets will achieve his objective.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Text:

مَنْ أَحَبَّ شَيْئًا أَكْثَرَ ذِكْرُهُ

Translation:

“Whoever loves something mentions it a lot.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Text:

مَنْ وَقَّرَ أَبَاهُ طَالَتْ أَيَّامُهُ

Translation:

“Whoever respects his father will have a long life.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Text:

مَنْ طَالَ عُمُرُهُ فَقَدْ أَحَبَّتْهُ

Translation:

“Whoever lives long loses his loved ones.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.⁴⁰

Text:

تَعَاشَرُوا كَالْإِخْوَانِ وَتَعَامَلُوا كَالْأَجْنَابِ

Translation:

“Live like brothers, deal like strangers.”

Tarkeeb:

تَعَاشَرُوا = فِعْلُ الْأَمْرِ الْحَاضِرِ الْمَعْرُوفُ (Active, present-tense verb of command) in the word form of الْجَمْعُ الْمَذْكَرُ الْحَاضِرُ (Plural, Masculine, Second-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “أَنْتُمْ”, is the فَاعِلٌ (Doer).

لِ = حَرْفُ الْجَرِّ (Preposition).

الْإِخْوَانِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with تَعَاشَرُوا.

⁴⁰ As the readers can see, the author (Maulana Ahsan Nanotwi) has, by this point, gotten tired of repeating the Tarkeeb and expects the students to have understood the method of Tarkeeb for such sentences quite well. If it is not understood quite well by now, return to the first page of the Kitaab and start over.

The **فِعْلٌ** (تَعَاشَرُوا) along with its **فَاعِلٌ** (Doer) and **مُتَعَلِّقٌ** (Connection) join up to become a **جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ** (Verbal Clause) ⁴¹, which in turn becomes the **مَعْطُوفٌ عَلَيْهِ** (Coupled To).

وَ = **حَرْفُ الْعَطْفِ** (Coupling Particle).

تَعَامَلُوا = **فِعْلُ الْأَمْرِ الْحَاضِرِ الْمَعْرُوفِ** (Active, present-tense verb of command) in the word form of **الْجَمْعُ الْمَذَكَّرُ الْحَاضِرُ** (Plural, Masculine, Second-Person). The **ضَمِيرٌ** (Pronoun) inside of it, which is “أَنْتُمْ”, is the **فَاعِلٌ** (Doer).

لَكَ = **حَرْفُ الْجَرِّ** (Preposition).

الْأَجْنَابِ = **مَجْرُورٌ** (Genitive).

The **جَرٌّ** (Preposition) and **مَجْرُورٌ** (Genitive) join up to become **مُتَعَلِّقٌ** (Connected) with **تَعَامَلُوا**.

The **فِعْلٌ** (تَعَامَلُوا) along with its **فَاعِلٌ** (Doer) and **مُتَعَلِّقٌ** (Connection) join up to become a **جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ** (Verbal Clause) ⁴², which in turn becomes the **مَعْطُوفٌ** (Connection).

مَعْطُوفٌ (Connection) and **مَعْطُوفٌ عَلَيْهِ** (Coupled To) join up to become a **جُمْلَةٌ مَعْطُوفَةٌ** (Conjunctive Clause).

Text:

خَيْرُ الْمَالِ مَا وُقِيَ بِهِ الْعَرَضُ

Translation:

“The best of wealth is that by which (one’s) honour is protected.”

Tarkeeb:

The **مُبْتَدَأٌ** (Subject) and **خَبَرٌ** (Predicate) in this sentence is clear.

⁴¹ The reason it is “إِنشَائِيَّةٌ” is because **أَمْرٌ** (Command) is one of the ten types of **الْجُمْلَةُ الْإِنشَائِيَّةُ**.

⁴² The reason it is “إِنشَائِيَّةٌ” is because **أَمْرٌ** (Command) is one of the ten types of **الْجُمْلَةُ الْإِنشَائِيَّةُ**.

Text:

جَرَحُ الْكَلَامِ أَشَدُّ مِنْ جَرَحِ السَّهَامِ

Translation:

“A wound caused by words is worse than a wound caused by arrows.”

Tarkeeb:

The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) in this sentence is clear.

Text:

وَحْدَةُ الْمَرْءِ خَيْرٌ مِّنْ جَلِيسِ السُّوءِ

Translation:

“Solitude is better than an evil companion.”

Tarkeeb:

The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) in this sentence is clear.

Text:

شَرُّ النَّاسِ الْعَالِمُ لَا يَنْفَعُ بِعِلْمِهِ

Translation:

“The worse of people is an `Aalim who does not benefit from his `Ilm.”

Tarkeeb:

The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) in this sentence is clear.⁴³

Text:

شَخْصٌ بِلَا أَدَبٍ كَجَسَدٍ بِلَا رُوحٍ

⁴³ Again, for these four sentences, the author does not bother to give Tarkeeb, because by now the reader should be able to do them quite easily if he had studied the Kitaab well.

Translation:

“A person with no manners is like a body without a Rooh.”

Tarkeeb:

شَخْصٌ = مَوْصُوفٌ (Described Noun).

بِ = حَرْفُ الْجَرِّ (Preposition).

لَا أَدَبٍ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ, which is مَحْذُوفٌ (Omitted). كَائِنٌ is on the word form of اِسْمُ الْفَاعِلِ. It joins up with its مُتَعَلِّقٌ (Connection) to become the صِفَةٌ (Adjective). The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the مُبْتَدَأٌ (Subject).

لَكَ = حَرْفُ الْجَرِّ (Preposition).

جَسَدٍ = مَوْصُوفٌ (Described Noun).

بِ = حَرْفُ الْجَرِّ (Preposition).

لَا رُوحٍ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ, which is مَحْذُوفٌ (Omitted). كَائِنٌ, along with its مُتَعَلِّقٌ (Connection), becomes the صِفَةٌ (Adjective). مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ, which is مَحْذُوفٌ (Omitted). كَائِنٌ, along with its اِسْمٌ (Noun) and مُتَعَلِّقٌ (Connection), joins up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).⁴⁴

⁴⁴ The author states that another Tarkeeb of شَخْصٌ بِلاَ أَدَبٍ is possible, and that is to make it حالٌ and ذُو الحالٍ.

Text:

يَصْبِرُ عَلَى نَقْلِ الْجِبَالِ لِأَجْلِ الْمَالِ

Translation:

“He is patient over mountains being moved for the sake of wealth.”

Tarkeeb:

The Tarkeeb for this sentence is obvious. يَصْبِرُ joins up with its فَاعِلٌ (Doer) and مُتَعَلِّقَانِ (Two Connections) to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

عِلْمٌ بِلَا عَمَلٍ كَحَمْلٍ عَلَى جَمَلٍ

Translation:

“(Having) `Ilm without acting upon it is like carrying (books) on a camel.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of شَخْصٌ بِلَا أَدَبٍ.

Text:

سَلِ الْمُجَرَّبَ وَلَا تَسْأَلِ الْحَكِيمَ

Translation:

“Ask the person of experience, not the wise man.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

لَيْسَ مِنْ عَادَةِ الْكِرَامِ سُرْعَةُ الْإِنْتِقَامِ

Translation:

“Being swift to take vengeance is not the habit of noble people.”

Tarkeeb:

لَيْسَ = فِعْلٌ نَاقِصٌ (Auxiliary Verb).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

عَادَةً = مُضَافٌ (Possession).

الْكَرَامَ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive).
مُتَعَلِّقٌ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ, which is مَحْذُوفٌ (Omitted). كَائِنٌ, along with its مُتَعَلِّقٌ (Connection), becomes a حَبْرٌ مُقَدَّمٌ (Advanced Predicate).⁴⁵

سُرْعَةً = مُضَافٌ (Possession).

الْإِنْتِقَامَ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the إِسْمٌ مُؤَخَّرٌ (Delayed Noun).⁴⁶

لَيْسَ, along with its إِسْمٌ (Noun) and حَبْرٌ (Predicate), becomes a جُمْلَةٌ فِعْلِيَّةٌ حَبْرِيَّةٌ (Verbal Clause).

Text:

مَنْ طَمَعَ فِي الْكُلِّ فَاتَهُ الْكُلُّ

Translation:

⁴⁵ What this means is that, in a usual sentence, the مُبْتَدَأٌ (Subject) comes first and the حَبْرٌ (Predicate) comes after it. However, in some cases the حَبْرٌ (Predicate) comes first and the مُبْتَدَأٌ (Subject) follows, and in such cases, the حَبْرٌ becomes known as حَبْرٌ مُقَدَّمٌ (Advanced Predicate) and the مُبْتَدَأٌ becomes known as مُبْتَدَأٌ مُؤَخَّرٌ (Delayed Subject).

⁴⁶ When لَيْسَ is used, the مُبْتَدَأٌ becomes known as the “إِسْمٌ”.

“Whoever is greedy to have everything, everything will pass him by (with him achieving nothing).”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ طَالَ عُمُرُهُ.

Text:

تَاجُ الْمَلِكِ عَفَافُهُ وَحِصْنُهُ إِنْصَافُهُ

Translation:

“Abstinence is the crown of a king, and fairness is his fortress.”

Tarkeeb:

The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) in this sentence is clear.

Text:

سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ بِلَا مَاءٍ

Translation:

“An unjust ruler is like a river without water.”

Tarkeeb:

The Tarkeeb for this sentence is like that of شَخْصٌ بِلَا أَدَبٍ.

Text:

مَنْ نَقَلَ إِلَيْكَ فَقَدْ نَقَلَ عَنْكَ

Translation:

“Whoever carries tales to you will carry tales about you.”

Tarkeeb:

مَنْ = مَنْ شَرْطِيَّةٌ (Particle of Condition).

نَقَلَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address), which is مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb), which is “نَقَلَ”. The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

فَ = جَزَائِيَّةٌ (Result).

قَدْ = حَرْفُ التَّحْقِيقِ (Particle of Affirmation).

نَقَلَ = فِعْلٌ (Verb).

The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

عَنْ = حَرْفُ الْجَرِّ (Preposition).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address),

which is مَجْرُورٌ (Genitive). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb), which is “نَقَلَ”. The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), becomes a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ (Conditional Clause).

Text:

خُذْهُ بِالْمَوْتِ حَتَّى يَرْضَى بِالْحُمَّى

Translation:

“Seize him with death until he is pleased with fever.” ⁴⁷

Tarkeeb:

خُذْ = فِعْلُ الْأَمْرِ الْحَاضِرِ الْمَعْرُوفُ (Active, second-person verb of command). The ضَمِيرٌ (Pronoun) inside of it, which is “أَنْتَ”, is the فَاعِلٌ (Doer).

هُ = صَمِيرٌ (Pronoun) and مَفْعُولٌ بِهِ (Object).

بِ = حَرْفُ الْجَرِّ (Preposition).

الْمَوْتِ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with خُذْ.

حَتَّى = حَرْفُ الْجَرِّ (Preposition).

يَرْضَى = فِعْلٌ (Verb) with its فَاعِلٌ (Doer).

بِ = حَرْفُ الْجَرِّ (Preposition).

الْحُمَّى = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with يَرْضَى, which is the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which – by way of

⁴⁷ The meaning of this is, if a person is unable to have Sabr over a small affliction, he will fall into something greater. The person should be reminded of Mawt and what comes after for a Mu'min, such as Jannah and its delights, etc., until he would be pleased with dying at that time. Hence, now that he is able to have Sabr over something greater (i.e. Mawt) he will be able to very easily have Sabr over something lesser, which is the fever. So to summarise, it means that the person should be pleased with the worst case scenario, and thus whatever happens will not bother him (i.e. cause him to abandon Sabr and Qanaa`ah).

one interpretation – becomes the مَجْرُور (Genitive) of the جَرُّ (Preposition). The جَرُّ (Preposition) and مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with the فِعْل (Verb) خَذَ. The فِعْل (Verb) خَذَ, along with its فَاعِل (Doer) and مُتَعَلِّقَان (Two Connections), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ اِنْشَائِيَّةٌ (Verbal Clause).

Text:

لَا يُلْدَغُ الْمَرْءُ مِنْ جُحْرٍ مَرَّتَيْنِ

Translation:

“A man (should) not be stung from the same hole twice.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

مَنْ كَتَمَ سِرَّهُ كَانَ الْخِيَارُ فِي يَدِهِ

Translation:

“Whoever conceals his secret, the choice is in his (own) hand.”

Tarkeeb:

The Tarkeeb for this sentence is like that of سُلْطَانٌ بِلا عَدَلٍ.

Text:

مَنْ تَوَاضَعَ وُقِّرَ وَمَنْ تَعَازَمَ حُقِّرَ

Translation:

“Whoever is humble shall be honoured, and whoever is arrogant shall be disgraced.” ⁴⁸

Tarkeeb:

⁴⁸ Meaning, Allaah Ta`aalaa will disgrace those people who are arrogant, whilst he will put in the hearts of people, honour and respect for those who are humble.

The Tarkeeb for this sentence is like that of سُلْطَانٌ بِلَا عَدْلٍ.

Text:

مَنْ سَكَتَ سَلِمَ وَمَنْ سَلِمَ نَجَا

Translation:

“Whoever keeps silent will be safe, and whoever is safe will be saved.”

Tarkeeb:

The Tarkeeb for this sentence is like that of سُلْطَانٌ بِلَا عَدْلٍ. ⁴⁹

Text:

مَنْ حَفَرَ بَيْراً لِأَخِيهِ فَقَدْ وَقَعَ فِيهِ

Translation:

“Whoever digs a hole for his brother will fall into it.”

Tarkeeb:

مَنْ = مَنْ شَرْطِيَّةٌ (Particle of Condition).

حَفَرَ = فَعَلَ (Verb) with its فَاعِلٌ (Doer).

بَيْراً = مَفْعُولٌ بِهِ (Object).

لِ = حَرْفُ الْجَرِّ (Preposition).

أَخِي = مُصَافٌ (Possession).

⁴⁹ For all three these sentences, the author feels that explaining their Tarkeeb is unnecessary, as the reader should know it quite well by now.

ه = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case) and مُضَافٌ إِلَيْهِ (Possessor). مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

ف = جَزَائِيَّةٌ (Result).

قَدْ = حَرْفُ التَّحْقِيقِ (Particle of Verification).

وَقَعَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

فِي = حَرْفُ الْجَرِّ (Preposition).

ه = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with وَقَعَ, which is the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and جَزَاءٌ (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

يَكْفِيكَ مِنَ الْحَاسِدِ أَنَّهُ يَغْتَمُّ وَقْتَ سُرُورِكَ

Translation:

“It is sufficient for you from a jealous person that he becomes depressed at the time of your happiness.”

Tarkeeb:

يَكْفِي = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address) and the مَفْعُولُ بِهِ (Object).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

الْحَاسِدِ = مَجْرُورٌ (Genitive).

جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the يَكْفِي (Verb).

أَنَّ = حَرْفٌ مُشَبَّهَةٌ بِالْفِعْلِ (Verb resembling particle).

هُ = ضَمِيرٌ مَنْصُوبٌ (Pronoun in the accusative case), and the اِسْمٌ (Noun of أَنَّ).

يَغْتَمُّ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ” (and which is a reference to الْحَاسِدُ), is the فَاعِلٌ (Doer).

وَقْتُ = مُضَافٌ (Possession).

سُرُورٍ = مُضَافٌ (Possession).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address) and the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become مُضَافٌ إِلَيْهِ (Possessor) of the previous مُضَافٌ (Possession), which was وَقْتُ.

The مُصَافٍ (Possessor) and مُصَافٍ إِلَيْهِ (Possessor) join up to become the مَفْعُولٌ فِيهِ (Adverb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ فِيهِ (Adverb), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate) of أَنْ. أَنْ, along with its اِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the فَاعِلٌ (Doer) of يَكْفِي. The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

غَايَةُ الْمُرُوَّةِ أَنْ يَسْتَحْيِيَ الْإِنْسَانُ مِنْ نَفْسِهِ

Translation:

“The highest form of manliness is when a man has Hayaa for his own self.”

Tarkeeb:

غَايَةُ = مُصَافٍ (Possession).

الْمُرُوَّةِ = مُصَافٍ إِلَيْهِ (Possessor).

مُصَافٍ (Possession) and مُصَافٍ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

أَنْ = حَرْفُ النَّاصِبِ (Accusative causing particle).

يَسْتَحْيِيَ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

الْإِنْسَانُ = فَاعِلٌ (Doer).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

نَفْسٍ = مُصَافٍ (Possession).

ه = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case) and مُضَافٌ إِلَيْهِ (Possessor). مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) يَسْتَحْيِي.

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which – by way of one interpretation – becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) joins up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

مَنْ سَالَمَ النَّاسَ رِبْحَ السَّلَامَةِ وَمَنْ تَعَدَّى عَلَيْهِمْ رِبْحَ النَّدَامَةِ

Translation:

“Whoever makes peace with people will attain peace, and whoever transgresses against them will attain regret.”

Tarkeeb:

The Tarkeeb for this sentence is clear. ⁵⁰

Text:

ثَلَاثَةٌ قَلِيلُهَا كَثِيرٌ الْمَرَضُ وَالنَّارُ وَالْعَدَاوَةُ

Translation:

“There are three things, a little of which is a lot: sickness, fire and enmity.”

Tarkeeb:

ثَلَاثَةٌ = مُبْتَدَأٌ (Subject).

⁵⁰ Once again, the author feels that explaining the Tarkeeb for this is unnecessary, as the reader should already know it. Hence, if at this point in the Kitaab the reader is unable to do the Tarkeeb for this sentence by himself, then this means that he has not properly understood the Tarkeeb given for the earlier sentences, and so it would be in his best interest to start learning the Kitaab again from the beginning, and then In-Shaa’Allaah, by the time he reaches here, he will understand it and be in no need of a Tarkeeb for this sentence, as the author had intended.

قَلِيلٌ = مُضَافٌ (Possession).

هَا = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

كَثِيرٌ = خَبَرٌ (Predicate).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become the خَبَرٌ (Predicate) of the first مُبْتَدَأٌ (Subject).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

الْمَرَضُ = خَبَرٌ (Predicate) of a مُبْتَدَأٌ مَحْذُوفٌ (Omitted Subject), which was أَحَدُهَا. This (Omitted) مُبْتَدَأٌ (Subject) and its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause). The other two are the same:

النَّارُ = خَبَرٌ (Predicate) of a مُبْتَدَأٌ مَحْذُوفٌ (Omitted Subject), which was ثَانِيَهَا. This (Omitted) مُبْتَدَأٌ (Subject) and its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

الْعِدَاوَةُ = خَبَرٌ (Predicate) of a مُبْتَدَأٌ مَحْذُوفٌ (Omitted Subject), which was ثَالِثَهَا. This (Omitted) مُبْتَدَأٌ (Subject) and its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

There is another way to do Tarkeeb of this sentence, and that is to make الْمَرَضُ, النَّارُ, الْعِدَاوَةُ, the مَفْعُولٌ بِهِ (Object) of a hidden فِعْلٌ (Verb), which is أَعْنِي (I mean). Then, أَعْنِي, along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause).

Text:

مَنْ قَلَّ طَعَامُهُ صَحَّ بَطْنُهُ وَصَفَا قَلْبُهُ

Translation:

“He who eats little will have a healthy stomach and a pure heart.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of مَنْ سَكَتَ سَلِمَ.

Text:

لَا تَقُلْ بِغَيْرِ فِكْرٍ وَلَا تَعْمَلْ بِغَيْرِ تَدْبِيرٍ

Translation:

“Do not speak without thinking and do not act without contemplation.”

Tarkeeb:

The Tarkeeb for this sentence, and that it is a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), is absolutely clear.

Text:

صَبْرُكَ عَلَى الْاِكْتِسَابِ خَيْرٌ مِّنْ حَاجَتِكَ إِلَى الْأَصْحَابِ

Translation:

“Your patience upon earning a living is better than seeking your needs from people.”

Tarkeeb:

The Tarkeeb for this sentence is like that of مَنْ كَثُرَ مُزَاحُهُ.

Text:

لَا تَعُدَّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا

Translation:

“Do not consider yourself to be from the people so long as your anger remains overpowering.” ⁵¹

⁵¹ Meaning, a person who is unable to control his temper is not a human being.

Tarkeeb:

لَا تَعُدُّ = فِعْلُ النَّهْيِ الْحَاضِرِ الْمَعْرُوفُ (Active, second-person verb of prohibition). The ضَمِيرُ (Pronoun) inside of it, which is “أَنْتَ”, is the فَاعِلٌ (Doer).

نَفْسٍ = مُصَافٌ (Possession).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address) and the مَفْعُولُ بِهِ (Object).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

النَّاسِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) and its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with لَا تَعُدُّ.

مَا دَامَ = فِعْلٌ نَاقِصٌ (Auxiliary Verb).

الْغَضَبُ = فِعْلٌ نَاقِصٌ (Auxiliary Verb) of the اِسْمٌ (Noun).⁵²

غَالِبًا = فِعْلٌ نَاقِصٌ (Auxiliary Verb) of the خَبَرٌ (Predicate).

مَا دَامَ, along with its اِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَفْعُولٌ فِيهِ (Adverb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object), مَفْعُولٌ فِيهِ (Adverb) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ اِنْشَائِيَّةٌ (Verbal Clause).

Text:

⁵² A فِعْلٌ نَاقِصٌ (Auxiliary Verb) has both an اِسْمٌ (Noun) and a خَبَرٌ (Predicate).

لِسَانُ الْأَحْمَقِ فِي فِيهِ وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ

Translation:

“The tongue of a fool is in his mouth, whilst the tongue of an intelligent man is in his heart.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

خَيْرُ النَّاسِ مَنْ يَسْلَمُ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

Translation:

“The best of people is a man from whose hand and tongue others are safe.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

لِسَانُ الْجَاهِلِ مَالِكٌ لَهُ وَلِسَانُ الْعَاقِلِ مَمْلُوكٌ لَهُ

Translation:

“The tongue of an ignorant man controls him, whilst the tongue of an intelligent man is controlled by him.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

خَيْرُ الْكَلَامِ مَا قَلَّ وَدَلَّ وَلَمْ يُطَلَّ فَيُمَلَّ

Translation:

“The best of speech is that which is concise, to the point, and not lengthy thus resulting in boredom (on the part of the listeners).”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

مَنْ قَالَ مَا لَا يَنْبَغِي سَمِعَ مَا لَا يَشْتَهِي

Translation:

“Whoever says such things as are inappropriate, will hear such things as he does not like.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

صِحَّةُ الْجِسْمِ فِي قِلَّةِ الطَّعَامِ وَصِحَّةُ الرُّوحِ فِي اجْتِنَابِ الْآثَامِ

Translation:

“The health of the body lies in eating little, and the health of the Rooh lies in abstaining from sins.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

خَيْرُ الْمَعْرُوفِ مَا لَمْ يَتَقَدَّمْهُ مَطْلٌ وَلَمْ يَتَّبِعْهُ مَنْ

Translation:

“The best of good deeds is that which is not preceded by delays and excuses, and which is not followed up by reminders (i.e. reminding the recipient of what one has done for them).”

Tarkeeb:

خَيْرُ = مُضَافٌ (Possession).

الْمَعْرُوفُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

لَمْ يَتَقَدَّمَ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) with لَمْ.

هُ = ضَمِيرٌ (Pronoun), and the مَفْعُولٌ بِهِ (Object). (Object).

مَطْلٌ = (لَمْ يَتَقَدَّمَ) فَاعِلٌ (Doer of لَمْ يَتَقَدَّمَ).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

لَمْ يَتَّبِعْ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) with لَمْ.

هُ = ضَمِيرٌ (Pronoun), and the مَفْعُولٌ بِهِ (Object). (Object).

مَنْ = (لَمْ يَتَّبِعْ) فَاعِلٌ (Doer of لَمْ يَتَّبِعْ).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) join up to become the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

لَا تَكُنْ مِمَّنْ يَلْعَنُ إِبْلِيسَ فِي الْعَلَانِيَةِ وَيُؤَاوِيهِ فِي السِّرِّ

Translation:

“Do not be from those who curse Iblees in public yet befriend him in private.”

Tarkeeb:

The Tarkeeb for this sentence, and that it is a جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ (Verbal Clause), is clear.

Text:

مَنْ تَزَيَّأَ بِغَيْرِ مَا هُوَ فِيهِ فَضَحَ الْإِمْتِحَانُ مَا يَدَّعِيهِ

Translation:

“Whoever (attributes) to himself such (qualities) as he does not truly possess, shall be exposed at the time of examination.”

Tarkeeb:

مَنْ = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

تَزَيَّأَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). It is on بابُ التَّفَعُّلِ. The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

بِ = حَرْفُ الْجَرِّ (Preposition).

غَيْرِ = مُضَافٌ (Possession).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

هُوَ = ضَمِيرٌ مُنْفَصِلٌ (Detached Pronoun).

فِي = حَرْفُ الْجَرِّ (Preposition).

ه = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ which is مَحْذُوفٌ (Omitted). كَائِنٌ is on the word form of صِفَةٌ (Adjective). Along with its اِسْمٌ (Noun) and مُتَعَلِّقٌ (Connection), it becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مُصَافٍ إِلَيْهِ (Possessor) of the earlier مُصَافٍ (Possession). The مُصَافٍ (Possession) and مُصَافٍ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) تَرَيَاً, along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the first مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مُبْتَدَأٌ (Subject).

فَضَحَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb).

الْأَمْتَحَانُ = فَاعِلٌ (Doer).

مَا = اِسْمٌ مَوْصُولٌ (Relative Pronoun), with the meaning of الَّذِي.

يَدَّعِي = فِعْلٌ (Verb) along with its فَاعِلٌ (Doer).

ه = ضَمِيرٌ (Pronoun) and the مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object), joins up to become the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مَفْعُولٌ فِيهِ (Adverb) of the verb فَضَحَ. فَضَحَ, along with its فَاعِلٌ (Doer) and مَفْعُولٌ فِيهِ (Adverb), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

جُبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغِضَ مَنْ أَسَاءَ إِلَيْهَا

Translation:

“Hearts are inherently disposed to loving those who are good to them and hating those who are bad to them.”

Tarkeeb:

جُبِلَتْ = فِعْلُ الْمَاضِي الْمَجْهُولُ (Passive, past-tense verb) in the word form of الْمُنْتَهَى الْغَائِبُ (Singular, Feminine, Third-Person).

الْقُلُوبُ = نَائِبُ الْفَاعِلِ (Substitute Doer).

عَلَى = حَرْفُ الْجَرِّ (Preposition).

حُبِّ = مُضَافٌ (Possession).

مَنْ = اِسْمٌ مَوْصُولٌ (Relative Pronoun).

أَحْسَنَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذْكُورُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

هَا = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرِّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with أَحْسَنَ, which is the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مُضَافٌ إِلَيْهِ (Possessor) of the earlier

مُضَافٌ (Possession). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

بُغْضٍ = مُضَافٌ (Possession).

مَنْ = إِسْمٌ مُؤْصُولٌ (Relative Pronoun).

أَسَاءَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

هَا = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with أَسَاءَ, which is the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become the صِلَةٌ (Link) of the earlier مُؤْصُولٌ (Relative Pronoun). The مُؤْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مُضَافٌ إِلَيْهِ (Possessor) of the مُضَافٌ (Possession). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَعْطُوفٌ (Connection). The مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) joins up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) جَبِلْتُ. The فِعْلٌ (Verb), along with its نَائِبُ الْفَاعِلِ (Substitute Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

ثَلَاثَةٌ لَا يَنْتَفِعُونَ مِنْ ثَلَاثَةٍ شَرِيفٍ مِنْ دَنِيٍّ وَبَارٍّ مِنْ فَاجِرٍ وَحَكِيمٍ مِنْ جَاهِلٍ

Translation:

“Three (types of people) do not benefit from three: A noble person for an ignoble one, a good person from an evil one, and a wise man from an ignoramus.”

Tarkeeb:

ثَلَاثَةٌ = مُبْتَدَأُ (Subject).

لَا يَنْتَفِعُونَ = فِعْلٌ مُضَارِعٌ مَنْفَعِي مَعْرُوفٌ (Active, present-tense negative verb) in the word form of الْجَمْعُ الْمَذَكَّرُ الْغَائِبُ (Plural, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُمْ”, is the فَاعِلٌ (Doer).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

ثَلَاثَةٌ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become the خَبَرٌ (Predicate) of the مُبْتَدَأُ (Subject). The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) joins up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

شَرِيفٌ = مُبْتَدَأُ (Subject).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

دَنِيٌّ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with لَا يَنْتَفِعُ, which is مَحْذُوفٌ (Omitted). لَا يَنْتَفِعُ, along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate) of the مُبْتَدَأُ (Subject). The مُبْتَدَأُ (Subject) and خَبَرٌ

(Predicate) join up to become the **خَبَرٌ** (Predicate) of a **مُبْتَدَأٌ مَحْذُوفٌ** (Omitted Subject), which is **أَحَدُهُمْ**. The **مُبْتَدَأٌ (مَحْذُوفٌ)** and **خَبَرٌ** (Predicate) join up to become a **جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ** (Nominal Clause). The Tarkeeb for the second and third part of this sentence is the same, with their omitted **مُبْتَدَأٌ** (Subject) being **ثَانِيَهُمْ** and **ثَالِثُهُمْ** respectively.

Text:

مِنْ حَزْمِ الْإِنْسَانِ أَنْ لَا يُخَادِعَ أَحَدًا وَمِنْ كَمَالِ عَقْلِهِ أَنْ لَا يُخَادِعَهُ أَحَدٌ

Translation:

“From the prudence of a person is that he deceives no one, and from the perfection of his intelligence is that no one deceives him.”

Tarkeeb:

مِنْ = **حَرْفُ الْجَرِّ** (Preposition).

حَزْمِ = **مُضَافٌ** (Possession).

الْإِنْسَانِ = **مُضَافٌ إِلَيْهِ** (Possessor).

مُضَافٌ (Possession) and **مُضَافٌ إِلَيْهِ** (Possessor) join up to become the **مَجْرُورٌ** (Genitive) of the **جَرٌّ** (Preposition). The **جَرٌّ** (Preposition) and **مَجْرُورٌ** (Genitive) join up to become **مُتَعَلِّقٌ** (Connected) with **كَانَ**, which is **مَحْذُوفٌ** (Omitted). **كَانَ** is on the word form of **صِفَةٌ** (Adjective). Along with its **إِسْمٌ** (Noun) and **مُتَعَلِّقٌ** (Connection), it becomes the **خَبَرٌ مُقَدَّمٌ** (Advanced Predicate).

أَنْ = **حَرْفُ النَّاصِبِ** (Accusative causing particle).

لَا يُخَادِعَ = **فِعْلٌ الْمَضَارِعِ الْمَنْفِيِّ الْمَعْرُوفُ** (Active, present-tense, negative verb) in the word form of **الْوَاحِدُ الْمَذَكَّرُ الْعَائِبُ** (Singular, Masculine, Third-Person). The **ضَمِيرٌ** (Pronoun) inside of it, which is “هُوَ”, is the **فَاعِلٌ** (Doer).

أَحَدًا = مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn – by way of one interpretation – becomes the مُبْتَدَأٌ مُؤَخَّرٌ (Delayed Subject). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To). The Tarkeeb for the rest of the sentence should be clear to the reader. It becomes the مَعْطُوفٌ (Connection), and the مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) then join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ إِنَّ الْقُلُوبَ مَزَارِعُ فَارْزَعْ فِيهَا طَيْبَ الْكَلَامِ فَإِنْ لَمْ يَنْبُتْ كُلُّهُ يَنْبُتُ بَعْضُهُ

Translation:

“Luqmaan (the Wise) said to his son, ‘O my son, indeed, hearts are (like) plantations, so sew therein good speech, for, even if all of it does not grow, some of it will.’”

Tarkeeb:

قَالَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

لُقْمَانُ = فَاعِلٌ (Doer).

لِ = حَرْفُ الْجَرِّ (Preposition).

ابْنِ = مُضَافٌ (Possession).

هِ = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case) and the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition)

and its مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with قَالَ. قَالَ, along with its فَاعِل (Doer) and مُتَعَلِّق (Connection), becomes the قَوْل (Statement).

يَا = حَرْفُ النَّدَاءِ (Particle of Exclamation), which stands in place of أَدْعُو (I call). أَدْعُو is a فِعْل (Verb) along with a فَاعِل (i.e. the ضَمِير inside of it, which is "أَنَا").

بُنَيَّ = مُضَاف (Possession).

يَّ = يَاءُ الْمُتَكَلِّم (The يَاء of 1st Person), and the مُضَاف إِلَيْهِ (Possessor). The مُضَاف (Possession) and مُضَاف إِلَيْهِ (Possessor) join up to become the مَفْعُول بِهِ (Object) of the فِعْل (Verb) أَدْعُو. The فِعْل (Verb), along with its فَاعِل (Doer) and مَفْعُول بِهِ (Object), joins up to become the نِدَاء (Exclamation).

إِنَّ = حَرْفٌ مُشَبَّهَةٌ بِالفِعْلِ (Verb resembling particle).

الْقُلُوبَ = إِنَّ إِسْم (Noun of إِنَّ).

مَزَارِعُ = إِنَّ خَبْر (Predicate of إِنَّ).

إِنَّ, along with its إِسْم (Noun) and خَبْر (Predicate), joins up to become the مُفَسَّر (Explained Matter).

فَ = فَاءُ التَّفْسِير (The فَاء of Explanation).

اِزْرَعْ = فِعْلُ الْأَمْرِ الْحَاضِر (Second-person verb of command). The ضَمِير (Pronoun) inside of it, which is "أَنْتَ", is the فَاعِل (Doer).

فِي = حَرْفُ الْجَرِّ (Preposition).

هَا = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with اِزْنَعُ.

طِيبٌ = مُضَافٌ (Possession).

الْكَلَامُ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) joins up to become the مَفْعُولٌ بِهِ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), joins up to become the مَفْسَّرٌ (Explained Matter).

فَ = فَاءُ التَّفْسِيرِ (The فَاءُ of Explanation).

إِنْ = حَرْفُ الشَّرْطِ (Particle of Condition).

لَمْ يَنْبِتْ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) with لَمْ.

كُلُّ = مُضَافٌ (Possession).

هُ = مُضَافٌ إِلَيْهِ (Pronoun) and مُضَافٌ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the فَاعِلٌ (Doer). The فِعْلٌ (Verb) joins up with its فَاعِلٌ (Doer) to become the شَرْطٌ (Condition).

يَنْبِتُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb).

بَعْضُ = مُضَافٌ (Possession).

هُ = ضَمِير (Pronoun) and مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the فَاعِلٌ (Doer). The فِعْلٌ (Verb) joins up with its فَاعِلٌ (Doer) to become the جَزَاءٌ (Result). The شَرْطٌ (Condition) and جَزَاءٌ (Result) joins up to become a جُمْلَةٌ شَرْطِيَّةٌ (Conditional Clause), which in turn becomes the تَفْسِيرٌ (Explanation) of the مُفَسَّرٌ (Explained Matter). This تَفْسِيرٌ (Explanation) and مُفَسَّرٌ (Explained Matter) again join up to become the تَفْسِيرٌ (Explanation) of the first مُفَسَّرٌ (Explained Matter). The تَفْسِيرٌ (Explanation) and مُفَسَّرٌ (Explained Matter) join up to become the مُنَادَى (Vocative). The نِدَاءٌ (Exclamation) and its مُنَادَى (Vocative) join up to become the مَقُولَةٌ (Statement) of the قَوْلٌ (Word).⁵³ The قَوْلٌ (Word) and مَقُولَةٌ (Statement) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

لَا تَطْلُبْ سُرْعَةَ الْعَمَلِ وَاطْلُبْ تَجْوِيدَهُ فَإِنَّ النَّاسَ لَا يَسْأَلُونَ فِي كَمٍ فَرَعٍ
وَإِنَّمَا يَنْظُرُونَ إِلَى اتِّقَانِهِ وَجُودَةِ صَنْعَتِهِ

Translation:

“Do not seek to complete the work quickly; seek to complete it well, because people do not ask (or care) about how fast it was accomplished, but rather, they look at its accuracy and excellence of design.”

Tarkeeb:

لَا تَطْلُبْ = فِعْلٌ النَّهْيُ الْحَاضِرِ الْمَعْرُوفُ (Active, second-person verb of prohibition). The ضَمِيرٌ (Pronoun) inside of it, which is “أَنْتَ”, is the فَاعِلٌ (Doer).

سُرْعَةً = مُضَافٌ (Possession).

⁵³ The قَوْلٌ can be thought of as the “فِعْلٌ” (verb), whilst the مَقُولَةٌ (Statement) can be thought of as the “مَفْعُولٌ” (Object). In other words, the “قَوْلٌ” is the action of stating, whilst the مَقُولَةٌ here is what was spoken about. It is the same with the نِدَاءٌ and the مُنَادَى.

الْعَمَلِ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَفْعُولٌ بِهِ (Object). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنْشَائِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

اطْلُبْ = فِعْلٌ الْأَمْرِ الْحَاضِرِ الْمَعْرُوفُ (Active, second-person verb of command). The ضَمِيرٌ (Pronoun) inside of it, which is "أَنْتَ", is the فَاعِلٌ (Doer).

تَجْوِيدٌ = مُضَافٌ (Possession).

هُ = ضَمِيرٌ (Pronoun), and the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَفْعُولٌ بِهِ (Object). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنْشَائِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). The مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) joins up to become the مُعَلَّلٌ (Warranted Command) ⁵⁴.

فَ = فَأُ التَّعْلِيلِ (The فَأُ of Reasoning).

إِنَّ = حَرْفٌ مُشَبَّهَةٌ بِالْفِعْلِ (Verb resembling particle).

النَّاسِ = إِنَّ إِسْمٌ (Noun of إِنَّ).

لَا يَسْأَلُونَ = فِعْلٌ الْمَضَارِعِ الْمَنْفِيِّ الْمَعْرُوفُ (Active, present-tense, negative verb). The ضَمِيرٌ (Pronoun) inside of it, which is "هُمْ", is the فَاعِلٌ (Doer).

⁵⁴ مُعَلَّلٌ is a command given which requires an "عِلَّة" (reason; justification).

فِي = حَرْفُ الْجَرِّ (Preposition).

كَمْ = مُمَيِّزٌ (Ambiguous Noun).

مُدَّة (time frame), which is مَحْذُوفٌ (Omitted), is the مَوْصُوفٌ (Described Noun).

فَرَغَ = فِعْلٌ (Verb) along with its فَاعِلٌ (Doer).

The فَرَغَ (فِعْلٌ) along with its فَاعِلٌ (Doer), joins up to become the صِفَةٌ (Adjective). The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the تَمَيِّزٌ (Clarifying Noun) of the مُمَيِّزٌ (Ambiguous Noun). The تَمَيِّزٌ (Clarifying Noun) and مُمَيِّزٌ (Ambiguous Noun) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with لَا يَسْأَلُونَ, which is the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

إِنَّ = حَرْفٌ مُشَبَّهَةٌ بِالفِعْلِ (Verb resembling particle).

مَا = مَاءُ الْكَافَّةِ.⁵⁵

يَنْظُرُونَ = فِعْلٌ (Verb) along with its فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

إِتْقَانٍ = مُضَافٌ (Possession).

⁵⁵ This مَاءُ is known as the مَاءُ of "الْكَافَّةُ", meaning "entirety; altogether; one and all". So it can be termed in English as "The 'مَاءُ' of Entirety".

هـ = مُضَافٌ إِلَيْهِ (Pronoun) and مُضَافٌ (Possessor).
(Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

جَوْدَةٌ = مُضَافٌ (Possession).

صَنْعَةٌ = مُضَافٌ إِلَيْهِ (Possessor) and مُضَافٌ (Possession).
(Possession).

هـ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُضَافٌ إِلَيْهِ (Possessor) of the first مُضَافٌ (Possession). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَعْطُوفٌ (Connection). The مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) joins up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (which is يَنْظُرُونَ). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). The مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) joins up to become the خَبَرٌ إِنَّ (Predicate of إِنَّ). إِنَّ, along with its اِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the تَغْلِيلٌ (Reason) of the مُعَلَّلٌ (Warranted Command). The تَغْلِيلٌ (Reason) and مُعَلَّلٌ (Warranted Command) joins up to become a جُمْلَةٌ تَغْلِيلِيَّةٌ (Warranted Clause).

Text:

لَا تَدْفَعَنَّ عَمَلًا عَنْ وَقْتِهِ فَإِنَّ لِلْوَقْتِ الَّذِي تَدْفَعُهُ إِلَيْهِ عَمَلًا آخَرَ

Translation:

“Do not delay (carrying out) some work from its (proper) time, because there is, for the time you are intending to delay the work until, other work (to be done).”

Tarkeeb:

لَا تَدْفَعَنَّ = فِعْلُ التَّهْيِ الْحَاضِرِ الْمَعْرُوفُ (Active, second-person verb of prohibition) with اَلنُّونُ الثَّقِيلَةُ (The Heavy نُونٌ). ⁵⁶ The ضَمِيرٌ (Pronoun) inside of it, which is “أَنْتَ”, is the فَاعِلٌ (Doer).

عَمَلًا = مَفْعُولٌ بِهِ (Object).

عَنْ = حَرْفُ الْجَرِّ (Preposition).

وَقْتُ = مُضَافٌ (Possession).

هـ = ضَمِيرٌ (Pronoun) and the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ (Verbal Clause), which in turn becomes the مُعَلَّلٌ (Warranted Command).

فَ = فَاءُ التَّعْلِيلِ (The فَاءُ of Reasoning).

إِنَّ = حَرْفٌ مُشَبَّهَةٌ بِالْفِعْلِ (Verb resembling particle).

لِ = حَرْفُ الْجَرِّ (Preposition).

الْوَقْتُ = مَوْصُوفٌ (Described Noun).

الَّذِي = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

⁵⁶ The نٌ at the end of the word. This is known as اَلنُّونُ الثَّقِيلَةُ (The Heavy نُونٌ).

تَدْفَعُ = فَعْلٌ (Verb) along with its فَاعِلٌ (Doer).

هُ = ضَمِيرٌ (Pronoun) and مَفْعُولٌ بِهِ (Object).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

هِ = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فَعْلٌ (Verb). The فَعْلٌ (Verb), along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), joins up to become the صِلَةٌ (Link). The مَوْصُولٌ (Relative Pronoun) and its صِلَةٌ (Link) join up to become the صِفَةٌ (Adjective) of the مَوْصُوفٌ (Described Noun). The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ, which is مَحْذُوفٌ (Omitted). كَائِنٌ is on the word form of صِفَةٌ (Adjective). Along with its اِسْمٌ (Noun) and مُتَعَلِّقٌ (Connection), it becomes the خَبَرٌ مُقَدَّمٌ (Advanced Predicate).

عَمَلًا = مَوْصُوفٌ (Described Noun).

آخِرَ = صِفَةٌ (Adjective).

The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the اِسْمٌ مُؤَخَّرٌ (Delayed Noun) of اِنَّ. اِنَّ, along with its اِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become the تَعْلِيلٌ (Reason) of the مُعَلَّلٌ (Warranted Command). The مُعَلَّلٌ (Warranted Command) and تَعْلِيلٌ (Reason) join up to become a جُمْلَةٌ تَعْلِيلِيَّةٌ (Warranted Clause).

Text:

وَلَسْتُ تُطِيقُ لِإِزْدِحَامِ الْأَعْمَالِ لِأَنَّهَا إِذَا اِزْدَحَمَتْ دَخَلَهَا الْخَلَلُ

Translation:

“And you cannot afford to delay work, because when work piles up, disorder and faults set in.”

Tarkeeb:

وَ = (The وَ of Commencing). ⁵⁷

لَسْتُ = (Verb). The ضَمِير (Pronoun) inside of it, which is “أَنْتَ”, is the اِسْم (Noun). ⁵⁸

تُطِيقُ = فِعْلُ الْمُضَارِع (Present-tense verb). The ضَمِير (Pronoun) inside of it, which is “أَنْتَ”, is the فَاعِل (Doer).

لِ = حَرْفُ الْجَرِّ (Preposition).

إِزْدِحَامٍ = مُضَاف (Possession).

الْأَعْمَالِ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَاف (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُور (Genitive) of the جَرِّ (Preposition). The جَرِّ (Preposition) and مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with the فِعْل (Verb). The فِعْل (Verb), along with its فَاعِل (Doer) and مُتَعَلِّق (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّة (Verbal Clause), which in turn becomes the مُعَلَّل (Warranted Command).

لِ = لَامُ التَّعْلِيل (The ‘لَام’ of Reasoning).

أَنَّ = حَرْفٌ مُشَبَّهَةٌ بِالفِعْلِ (Verb resembling particle).

هَا = ضَمِير (Pronoun), and the اِسْم (Noun) of أَنْ.

⁵⁷ In this case, meaning “of commencing a new sentence”.

⁵⁸ i.e. the اِسْم (Noun) of لَسْتُ. لَيْسَ has both an اِسْم (Noun) and a خَبَر (Predicate).

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

ازْدَحَمَتْ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمُنْتِ الْغَائِبُ (Singular, Feminine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هي”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) joins up with its فَاعِلٌ (Doer) to become the شَرْطٌ (Condition).

دَخَلَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb) in the word form of الْوَاحِدُ الْمَذْكُورُ الْغَائِبُ (Singular, Masculine, Third-Person).

هَا = مَفْعُولٌ فِيهِ (Pronoun), and the صَمِيرٌ (Adverb).

الْخَلَلُ = فَاعِلٌ (Doer).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ فِيهِ (Adverb), joins up to become a جُمْلَةٌ فَعْلِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and جَزَاءٌ (Result) joins up to become a جُمْلَةٌ شَرْطِيَّةٌ (Conditional Clause), which in turn becomes the خَبَرٌ (Predicate) of إِنَّ. إِنَّ, along with its إِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the تَعْلِيلٌ (Reason). The تَعْلِيلٌ (Reason) and مُعَلَّلٌ (Warranted Command) join up to become a جُمْلَةٌ تَعْلِيلِيَّةٌ (Warranted Clause), which in turn becomes the خَبَرٌ (Predicate) of لَسْتُ. لَسْتُ, along with its إِسْمٌ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ فَعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

سِتَّةٌ لَا تُفَارِقُهُمُ الْكَابَةُ، الْحَقُودُ وَالْحَسُودُ وَفَقِيرٌ قَرِيبُ الْعَهْدِ بِالْغِنَى وَغَنِيٌّ
يَخْشَى الْفَقْرَ وَطَالِبٌ رُتْبَةٍ يَقْصُرُ عَنْهَا قَدْرُهُ وَجَلِيسٌ أَهْلُ الْأَدَبِ وَلَيْسَ
مِنْهُمْ

Translation:

“There are six types of people who will never be free from sorrow: a malicious person, an envious person, a poor person who had recently been wealthy, a rich man who fears poverty, a person seeking a position which his status (in society) prevents him from attaining, and a person sitting with people of nobility whilst he is not one of them.”

Tarkeeb:

سِتَّةٌ = مُبْتَدَأٌ (Subject).

لَا تُفَارِقُهُمُ الْكَأَبَةُ = مَفْعُولٌ (Object), فَاعِلٌ (Doer) and فِعْلٌ (Verb).

They join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate).

Thereafter, الْحَقُّوْدُ becomes the خَبَرٌ (Predicate) of أَحَدُهُمْ (Omitted). Similarly, الْحَسُوْدُ becomes the خَبَرٌ (Predicate) of ثَانِيَهُمْ (Omitted).

The rest of the sentence follows this same Tarkeeb pattern.

The last portion, which is وَحَلِيسُنْ أَهْلُ الْأَدَبِ, is مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor), which joins up to become the ذُو الْحَالِ (Owner of the Condition). What comes after becomes the حَالٌ (Condition), and the ذُو الْحَالِ (Owner of the Condition) and حَالٌ (Condition) then join up to become the خَبَرٌ (Predicate) of سَادِسُهُمْ (Omitted). Lastly, the مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

حُسْنُ الْخُلُقِ يُوجِبُ الْمَوَدَّةَ وَسُوءُ الْخُلُقِ يُوجِبُ الْمُبَاعَدَةَ وَالْإِنْبِسَاطُ
يُوجِبُ الْمُؤَانَسَةَ وَالْإِنْقِبَاضُ يُوجِبُ الْوَحْشَةَ وَالْكِبَرُ يُوجِبُ الْمَقْتَ
وَالْجُودُ يُوجِبُ الْحَمْدَ وَالْبُخْلُ يُوجِبُ الْمَذَمَّةَ

Translation:

“Good character necessitates love; bad character necessitates isolation; a happy nature necessitates amiability (friendliness); gloominess necessitates loneliness; pride necessitates hatred; generosity necessitates praise, and stinginess necessitates censure (criticism).”

Tarkeeb:

The مُبْتَدَأ (Subject) and خَبَر (Predicate) in this sentence is clear.

Text:

قَالَ حَكِيمٌ، الْإِحْسَانُ قَبْلَ الْإِحْسَانِ فَضْلٌ وَبَعْدَ الْإِحْسَانِ مُكَافَأَةٌ وَبَعْدَ
الْإِسَاءَةِ جُودٌ، وَالْإِسَاءَةُ قَبْلَ الْإِسَاءَةِ ظُلْمٌ وَبَعْدَ الْإِسَاءَةِ مُجَازَاةٌ وَبَعْدَ
الْإِحْسَانِ لَوْمٌ

Translation:

“A wise man said: kindness (i.e. doing good) prior to kindness (i.e. people doing good to you) is a virtue; after kindness (from people) it is repayment, and after being wronged it is generosity. Harming people before (they) harm (you) is oppression; after (being) oppressed it is retribution, and after kindness (from people) it is blameworthy.”

Tarkeeb:

قَالَ = فِعْلُ الْمَاضِي الْمَعْرُوف (Active, past-tense verb).

حَكِيمٌ = فَاعِلٌ (Doer).

Thereafter, the مُبْتَدَأ (Subject) and خَبَر (Predicate) in each sentence is clear. The first sentence is clear; in the second and third sentences, الْإِحْسَانُ is brought in as a مُبْتَدَأ مَحْذُوف (Omitted Subject). Thereafter, the fourth sentence is clear; in the fifth and sixth sentences, الْإِسَاءَةُ is brought in as a مُبْتَدَأ مَحْذُوف (Omitted subject). Then, all of the sentences are linked by way of الْعَطْف (i.e. becoming مَعْطُوف and مَعْطُوفٌ عَلَيْهِ), and they all then join up to become the مَقُولَةُ (Statement) of قَالَ. Lastly, the فِعْل (Verb), along with its فَاعِل (Doer) and مَقُولَةُ (Statement), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

Text:

ثَلَاثَةٌ لَا يُعْرَفُونَ إِلَّا فِي ثَلَاثَةِ مَوَاضِعَ: لَا يُعْرَفُ الشُّجَاعُ إِلَّا عِنْدَ الْحَرْبِ,
وَلَا يُعْرَفُ الْحَلِيمُ إِلَّا عِنْدَ الْغَضَبِ, وَلَا يُعْرَفُ الصَّدِيقُ إِلَّا عِنْدَ الْحَاجَةِ

Translation:

“Three types of people are not known except on three occasions: (who is) a brave man is not known until the time of battle, (who is) a tolerant person is not known until the time of anger, and (who is) a (true) friend is not known until the time of need.”

Tarkeeb:

ثَلَاثَةٌ = مُبْتَدَأُ (Subject).

لَا يُعْرَفُونَ = فِعْلٌ مُضَارِعٌ مَجْهُولٌ (Passive, present-tense verb). The صَمِيرٌ (Pronoun) inside of it, which is “هُمْ”, is the نَائِبُ الْفَاعِلِ (Substitute Doer).

إِلَّا = حَرْفُ الْإِسْتِنَاءِ (Particle of Exclusion).

فِي = حَرْفُ الْجَرِّ (Preposition).

ثَلَاثَةٌ = مُضَافٌ (Possession).

مَوَاضِعَ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) لَا يُعْرَفُونَ. The فِعْلٌ (Verb), along with its نَائِبُ الْفَاعِلِ (Substitute Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause). The Tarkeeb for the rest of the paragraph is the same as this above.

Text:

لَا تَقُلْ إِلَّا بِمَا يَطِيبُ عَنْكَ نَشْرُهُ وَلَا تَفْعَلْ إِلَّا مَا يُسْطَرُّ لَكَ أَجْرُهُ

Translation:

“Do not say except such things which you are happy about them being spread about you, and do not do except such actions, the reward of which will be written down for you.”

Tarkeeb:

The Tarkeeb for this sentence is clear.

Text:

لَا تَنْصَحْ لِمَنْ لَا يَتَّقُ بِكَ وَلَا تُشِرْ عَلَى مَنْ لَا يَقْبَلُ مِنْكَ

Translation:

“Do not give advice to the one who does not have confidence in you, and do not give a suggestion to the one who does not accept from you.”

Tarkeeb:

لَا تَنْصَحْ = فِعْلُ النَّهْيِ الْحَاضِرِ الْمَعْرُوفُ (Active, second-person verb of prohibition).

لِ = حَرْفُ الْجَرِّ (Preposition).

مَنْ = إِسْمٌ مُوصُولٌ (Relative Pronoun).

لَا يَتَّقُ = فِعْلُ الْمُضَارِعِ الْمُنْفِيِّ الْمَعْرُوفُ (Active, present-tense, negative verb). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

بِ = حَرْفُ الْجَرِّ (Preposition).

لَكَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address), and the مَجْرُورٌ (Genitive). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) لَا يَتَّقُ. The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer)

and مُتَعَلِّق (Connection), joins up to become the صِلَة (Link) of the مُؤْصُول (Relative Pronoun). The مُؤْصُول (Relative Pronoun) and صِلَة (Link) join up to become the مَجْرُور (Genitive) of the جَرّ (Preposition). The جَرّ (Preposition) and مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with the فِعْل (Verb) لَا تَنْصَح. The فِعْل (Verb), along with its فَاعِل (Doer) and مُتَعَلِّق (Connection), joins up to become a جُمْلَة فِعْلِيَّة (Verbal Clause). The rest of the sentence follows this same Tarkeeb pattern.

Text:

لَا تَتَّقِ بِالدَّوْلَةِ فَإِنَّهَا ظِلٌّ زَائِلٌ وَلَا تَعْتَمِدْ عَلَى النِّعْمَةِ فَإِنَّهَا ضَيْفٌ رَاحِلٌ

Translation:

“Do not depend on a state, because it is a shadow which vanishes, and do not depend upon a favour, because it is a guest which departs.”

Tarkeeb:

The Tarkeeb for this sentence is the same as that of the previous one.

Text:

كُلُّ أَمْرٍ مَرْهُونٌ بِأَوْقَاتِهِ

Translation:

“Every matter is dependent upon its times.”

Tarkeeb:

The مُبْتَدَأ (Subject) and خَبَر (Predicate) in this sentence is clear.

Text:

مَنْ قَالَ لَا أَدْرِي وَهُوَ يَتَعَلَّمُ فَهُوَ أَفْضَلُ مِمَّنْ يَدْرِي وَهُوَ يَتَعَزَّمُ

Translation:

“The one who says ‘I do not know’, whilst he is learning, is better than the one who knows, but is arrogant.”

Tarkeeb:

مَنْ = اِسْمٌ مَوْصُولٌ (Relative Pronoun), and containing the meaning of شَرْطٌ (Condition).

قَالَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb). The صَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the ذُو الْحَالِ (Owner of the Condition).

لَا أَذْرِي = فِعْلٌ الْمُضَارِعِ الْمَنْفِي الْمَعْرُوفُ (Active, present-tense, negative verb). The صَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) along with its فَاعِلٌ (Doer) joins up to become the مَقُولَةٌ (Statement).

وَ = (The وَاءُ of “Condition”).⁵⁹

هُوَ = مُبْتَدَأٌ (Subject).

يَتَعَلَّمُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb). The صَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the حَالٌ (Condition). The ذُو الْحَالِ (Owner of the Condition) and its حَالٌ (Condition) join up to become the فَاعِلٌ (Doer) of قَالَ. قَالَ, along with its فَاعِلٌ (Doer) and مَقُولَةٌ (Statement), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

فَ = جَزَائِيَّةٌ (Result).

هُوَ = مُبْتَدَأٌ (Subject).

⁵⁹ This وَاءُ signifies that the previous verb took place in the condition mentioned after it (i.e. after the وَاءُ).

أَفْضَلُ	=	إِسْمُ التَّفْضِيلِ (Superlative).
مِنْ	=	حَرْفُ الْجَرِّ (Preposition).
مَنْ	=	إِسْمٌ مُؤْصُولٌ (Relative Pronoun).
يَذَرِي	=	فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the ذُو الْحَالِ (Owner of the Condition).
وَ	=	وَاوُ الْحَالِيَّةِ (The وَاوُ of “Condition”).
هُوَ	=	مُبْتَدَأٌ (Subject).
يَتَعَزَّمُ	=	فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) on بَابُ التَّفَعُّلِ. It is in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) and its فَاعِلٌ (Doer) join up to become the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become the حَالٌ (Condition) of the ذُو الْحَالِ (Owner of the Condition). The ذُو الْحَالِ (Owner of the Condition) and its حَالٌ (Condition) join up to become the فَاعِلٌ (Doer) of يَذَرِي. The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer), joins up to become the صِلَةٌ (Link) of the مُؤْصُولٌ (Relative Pronoun). The مُؤْصُولٌ (Relative Pronoun) and its صِلَةٌ (Link) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with أَفْضَلُ, which is the إِسْمُ التَّفْضِيلِ (Superlative). أَفْضَلُ, along with its مُتَعَلِّقٌ (Connection), joins up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ (Nominal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and جَزَاءٌ (Result) joins up to become a جُمْلَةٌ شَرْطِيَّةٌ (Conditional Clause).

Text:

فَعْلُ الْحَكِيمِ لَا يَخْلُو عَنْ الْحِكْمَةِ

Translation:

“The action of a wise man is never devoid of wisdom.”

Tarkeeb:

The مُبْتَدَأُ (Subject) and خَبَرٌ (Predicate) in this sentence, and its Tarkeeb, is clear.

Text:

لَا عَقْلَ كَالْتَدْبِيرِ وَلَا وَرَعَ كَالْكَفِّ عَنْ الْحَرَامِ وَلَا حُسْنَ كَحُسَنِ الْخُلُقِ

Translation:

“There is no intelligence like planning, no piety like abstaining from Haraam, and no goodness like good character.”

Tarkeeb:

لَا = (The ‘لَا’ Which Negates an Entire Class).

عَقْلَ = The إِسْمُ (Noun) of لَا.⁶⁰

كَ = حَرْفُ الْجَرِّ (Preposition).

التَّدْبِيرِ = مَجْرُورٌ (Genitive). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنٌ, which is مَحْذُوفٌ (Omitted). كَائِنٌ is on the word form of صِفَةٌ (Adjective). Along with its إِسْمُ (Noun) and مُتَعَلِّقٌ (Connection), it becomes the خَبَرٌ (Predicate). لَا أَلَّتِي لِنَفْيِ الْجِنْسِ (The ‘لَا’ Which Negates an Entire Class), along with its إِسْمُ (Noun) and خَبَرٌ (Predicate), joins up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause). The Tarkeeb of the remaining two sentences is the same as this one.

⁶⁰ لَا أَلَّتِي لِنَفْيِ الْجِنْسِ has both an إِسْمُ (Noun) and a خَبَرٌ (Predicate). Sometimes the خَبَرٌ (Predicate) may be omitted, if the meaning is understood. For example: لَا بَأْسَ. The خَبَرٌ (Predicate) is عَلَيْكَ, but this is omitted, because the sentence is understood without it.

Text:

تَحْتَاجُ الْقُلُوبُ إِلَى أَقْوَاتِهَا مِنْ الْحِكْمَةِ كَمَا تَحْتَاجُ الْأَجْسَامُ إِلَى أَقْوَاتِهَا
مِنْ الطَّعَامِ

Translation:

“Hearts require nourishment from Hikmah (wisdom), just as bodies require nourishment from food.”

Tarkeeb:

تَحْتَاجُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of أَلْوَحْدُ الْمُسْتُ الْغَائِبُ (Singular, Feminine, Third-Person).

الْقُلُوبُ = فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

أَقْوَاتٍ = مُضَافٌ (Possession).

هَا = مُضَافٌ إِلَيْهِ (Pronoun) and the مُضَافٌ إِلَيْهِ (Possessor) joins up to become the مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) joins up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

الْحِكْمَةِ = مَجْرُورٌ (Genitive). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to also become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb). The فِعْلٌ (Verb) joins up with its مُتَعَلِّقَانِ (Two Connections) to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

لِ = حَرْفُ التَّشْبِيهِ (Particle of Resembling).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

تَحْتَاجُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb) in the word form of الْوَاحِدُ الْمُنْتَبِئُ الْغَائِبُ (Singular, Feminine, Third-Person).

الْأَجْسَامُ = فَاعِلٌ (Doer).

إِلَى = حَرْفُ الْجَرِّ (Preposition).

أَقْوَاتٍ = مُضَافٌ (Possession).

هَا = مُضَافٌ إِلَيْهِ (Pronoun) and the مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) joins up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

الطَّعَامُ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb). The فِعْلٌ (Verb) joins up with its مُتَعَلِّقَانِ (Two Connections) to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with a فِعْلٌ مَحْذُوفٌ (Omitted Verb), which is تَحْتَاجُ. The فِعْلٌ (Verb) تَحْتَاجُ, along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

ثَلَاثَةٌ تَمْنَعُ الْمَرْءَ عَنْ طَلَبِ الْمَعَالِي: قَصْرُ الْهَمَّةِ وَقِلَّةُ الْحِيلَةِ وَضَعْفُ
الرَّأْيِ

Translation:

“Three things prevent a person from achieving greatness: Low aspirations, little planning and weak advice.”

Tarkeeb:

The Tarkeeb for this sentence is like that of ثَلَاثَةٌ لَا يُعْرَفُونَ.

Text:

الظَّالِمُ مَيِّتٌ وَلَوْ كَانَ فِي مَنَازِلِ الْأَحْيَاءِ وَالْمُحْسِنُ حَيٌّ وَلَوْ انْتَقَلَ إِلَى
مَنَازِلِ الْمَوْتَى

Translation:

“An oppressor is dead, even if he is in the houses of the living, whilst a person who does good is alive, even if he goes to the abode of the dead.”

Tarkeeb:

الظَّالِمُ = مُبْتَدَأُ (Subject).

مَيِّتٌ = خَبَرٌ (Predicate).

جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the جَزَاءٌ مُقَدَّمٌ (Advanced Result).

وَ = وَאוُ الْوَصْلِيَّةُ (Connected ‘وَ’).

لَوْ = حَرْفُ الشَّرْطِ (Particle of Condition).

كَانَ = فِعْلٌ نَاقِصٌ (Auxiliary Verb). The ضَمِيرٌ (Pronoun) inside of it, which is “هُوَ”, is the إِسْمٌ (Noun).

فِي = حَرْفُ الْجَرِّ (Preposition).

مَنَازِلُ = مُضَافٌ (Possession).

الْأَحْيَاءُ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَائِنًا, which is مَحْذُوفٌ (Omitted), and they join up to become the خَبَرٌ (Predicate). كَانَ, along with its إِسْمٌ (Noun) and خَبَرٌ (Predicate), becomes the شَرْطٌ مُؤَخَّرٌ (Delayed Condition). The شَرْطٌ (Condition) joins up with its جَزَاءٌ مُقَدَّمٌ (Advanced Result) to become a جُمْلَةٌ شَرْطِيَّةٌ (Conditional Clause).

Text:

مَثَلُ الْأَغْنِيَاءِ الْبُخَلَاءِ كَمَثَلِ الْبِغَالِ وَالْحَمِيرِ تَحْمِلُ الذَّهَبَ وَالْفِضَّةَ
وَتَعْتَلِفُ بِالتَّبْنِ وَالشَّعِيرِ

Translation:

“The example of rich misers is like mules and donkeys who carry gold and silver, yet feed on hay and barley.”

Tarkeeb:

The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) in this sentence is clear.

Text:

سِتَّةٌ لَا ثَبَاتَ لَهَا: ظِلُّ الْغَمَامِ وَخُلَّةُ الْأَشْرَارِ وَالْمَالُ الْحَرَامُ وَعِشْقُ النِّسَاءِ
وَالسُّلْطَانُ الْجَائِرُ وَالشَّيْءُ الْكَاذِبُ

Translation:

“There are six things which have no permanence (lasting): The shade of clouds, friendship of evil people, Haraam wealth, the love of women, a tyrannical ruler, and false praise.”

Tarkeeb:

The Tarkeeb for this sentence is like that of ثَلَاثَةٌ تَمْنَعُ الْمَرْءَ and سِتَّةٌ لَا تُفَارِقُهُمُ الْكَأْبَةُ.

Text:

حَرَكََةُ الْإِقْبَالِ بَطِيَّةٌ وَحَرَكََةُ الْإِدْبَارِ سَرِيعَةٌ لِأَنَّ الْمُقْبِلَ كَالصَّاعِدِ مِرْقَاةً
وَالْمُدْبِرُ كَالْمَقْدُوفِ مِنْ مَوْضِعٍ عَالٍ

Translation:

“Going forward is slow whilst going back is swift, because the one going forward is like one climbing a stairway, whilst the one going back is like one who is thrown from atop a high place.”

Tarkeeb:

حَرَكََةُ = مُضَافٌ (Possession).

الْإِقْبَالِ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

بَطِيَّةٌ = خَبَرٌ (Predicate).

The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become the مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعُطْفِ (Coupling Particle).

حَرَكََةُ = مُضَافٌ (Possession).

الْإِدْبَارِ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

سَرِيعَةً = خَبْرٌ (Predicate).

The مُبْتَدَأُ (Subject) and خَبْرٌ (Predicate) join up to become the مَعْطُوفٌ (Connection).
The مَعْطُوفٌ (Connection) and مَعْطُوفٌ عَلَيْهِ (Coupled To) joins up to become a جُمْلَةٌ تَعْلِيلِيَّةٌ (Warranted Clause).⁶¹

لِ = حَرْفُ التَّعْلِيلِ (Particle of Condition).

أَنَّ = حَرْفٌ مُشَبَّهَةٌ بِالفِعْلِ (Verb resembling particle).

الْمُقْبِلِ = اَنَّ (Noun) of اِسْمٍ.

كَ = حَرْفُ الْجَرِّ (Preposition).

الصَّاعِدِ = مُمَيِّزٌ (Ambiguous Noun).

مِرْقَاةً = تَمِيِزٌ (Clarifying Noun).

The (Clarifying Noun) and مُمَيِّزٌ (Ambiguous Noun) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَانِ, which is مَحْذُوفٌ (Omitted). كَانِ is on the word form of صِفَةٌ (Adjective). Along with its اِسْمٍ (Noun) and مُتَعَلِّقٌ (Connection), it becomes the خَبْرٌ of اَنَّ. اَنَّ, along with its اِسْمٍ (Noun) and خَبْرٌ (Predicate), joins up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the تَعْلِيلٌ (Justification). The مُعَلَّلٌ (Warranted Statement) along with its تَعْلِيلٌ (Reason), joins up to become a جُمْلَةٌ تَعْلِيلِيَّةٌ (Warranted Clause). The مُبْتَدَأُ (Subject) and خَبْرٌ (Predicate) in the second part of the sentence is clear.

Text:

⁶¹ Or, "sentence requiring justification".

مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ مِنَ الْجَمِيلِ وَهُوَ رَاضٍ عَنْكَ ذَمَّكَ بِمَا لَيْسَ
فِيكَ مِنَ الْقُبْحِ وَهُوَ سَاخِطٌ عَلَيْكَ

Translation:

“Whoever praises you for good qualities you do not possess whilst he is pleased with you, will rebuke you for evil qualities you do not possess when he is angry with you.”

Tarkeeb:

مَنْ = حَرْفُ الشَّرْطِ (Particle of Condition).

مَدَحَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ in the word form of
الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside it,
which is “هُوَ”, is the ذُو الْحَالِ (Possessor of the Condition).

كَ = ضَمِيرُ الْخِطَابِ (Pronoun of Address), and
the مَفْعُولُ (Object).

بِ = حَرْفُ الْجَرِّ (Preposition).

مَا = إِسْمٌ مُؤَصَّلٌ (Relative Pronoun).

لَيْسَ = فِعْلٌ نَاقِصٌ (Auxiliary verb). The ضَمِيرٌ
(Pronoun) inside of it, which is “هُوَ”, is the إِسْمٌ (Noun).

فِي = حَرْفُ الْجَرِّ (Preposition).

كَ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with
كَائِنًا, which is مَحْذُوفٌ (Omitted).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

الْجَمِيلُ

= مَجْرُورٌ (Genitive).

The جَرُّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with كَانَتْ, which is مَحْذُوفٌ (Omitted). كَانَتْ, along with its اِسْمٌ (Noun) and مُتَعَلِّقَانِ (Two Connections), joins up to become the خَبَرٌ (Predicate) of لَيْسَ. لَيْسَ joins up with its اِسْمٌ (Noun) and خَبَرٌ (Predicate) to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مَجْرُورٌ (Genitive) of the جَرُّ (Preposition). The جَرُّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with مَدَحَ, which is the فِعْلٌ (Verb).

وَ

= وَاءُ الْحَالِيَّةِ (The وَاءُ of “Condition”).

هُوَ

= مُبْتَدَأٌ (Subject).

رَاضٍ

= Word form صِفَةٌ (Adjective).

عَنْ

= حَرْفُ الْجَرِّ (Preposition).

لَكَ

= ضَمِيرُ الْخِطَابِ (Pronoun of Address), and

the مَجْرُورٌ (Genitive). The جَرُّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with رَاضٍ. رَاضٍ is in the word form of صِفَةٌ (Adjective). Along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), it becomes the خَبَرٌ (Predicate). The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) joins up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the حَالٌ (Condition) of the ذُو الْحَالِ (Owner of the Condition). The ذُو الْحَالِ (Owner of the Condition) and its حَالٌ (Condition) join up to become the فَاعِلٌ (Doer) of the فِعْلٌ (Verb) مَدَحَ. مَدَحَ, along with its فَاعِلٌ (Doer) and مُتَعَلِّقَانِ (Two Connections), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

ذَمَّ

= فِعْلٌ الْمَاضِي الْمَعْرُوفُ (Active, past-tense

verb) in the word form of الْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person).

The ضَمِير (Pronoun) inside it, which is “هُوَ”, is the ذُو الْحَال (Owner of the Condition).

كَ = ضَمِيرُ الْخِطَاب (Pronoun of Address),
and the مَفْعُول (Object).

بِ = حَرْفُ الْجَرِّ (Preposition).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

لَيْسَ = فِعْلٌ نَاقِصٌ (Auxiliary verb). The ضَمِير (Pronoun) inside of it, which is “هُوَ”, is the إِسْم (Noun).

فِي = حَرْفُ الْجَرِّ (Preposition).

كَ = ضَمِيرُ الْخِطَاب (Pronoun of Address), and
the مَجْرُور (Genitive). The جَر (Preposition) and مَجْرُور (Genitive) join up to become
مُتَعَلِّق (Connected) with كَانَتْ, which is مَحْذُوف (Omitted).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

الْقُبْح = مَجْرُور (Genitive).

The جَر (Preposition) and مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with
كَانَتْ, which is مَحْذُوف (Omitted). كَانَتْ, along with its إِسْم (Noun) and مُتَعَلِّقَان (Two
Connections), joins up to become the خَبَر (Predicate). لَيْسَ joins up with its إِسْم (Noun) and
خَبَر (Predicate) to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in
turn becomes the صِلَةٌ (Link) of the مَوْصُول (Relative Pronoun). The مَوْصُول (Relative
Pronoun) and صِلَةٌ (Link) join up to become the مَجْرُور (Genitive) of the جَر (Preposition).
The جَر (Preposition) and مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with دَمَ,
which is the فِعْل (Verb).

وَ = وَاءُ الْحَالِيَّة (The وَاءُ of “Condition”).

هُوَ

=

مُبْتَدَأ (Subject).

سَاخِطٌ

=

Word form صِفَةٌ (Adjective).

عَلَى

=

حَرْفُ الْجَرِّ (Preposition).

لَكَ

=

ضَمِيرُ الْخِطَابِ (Pronoun of Address), and

the مَجْرُور (Genitive). The جَرِّ (Preposition) and مَجْرُور (Genitive) join up to become مُتَعَلِّق (Connected) with سَاخِطٌ. سَاخِطٌ, along with its فَاعِلٌ (Doer) and مُتَعَلِّق (Connection), becomes the خَبَر (Predicate). The مُبْتَدَأ (Subject) and خَبَر (Predicate) joins up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the حَال (Condition) of the ذُو الْحَال (Owner of the Condition). The ذُو الْحَال (Owner of the Condition) and its حَال (Condition) join up to become the فَاعِلٌ (Doer) of the فِعْلٌ (Verb). دَمَّ (Verb) فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مُتَعَلِّق (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاء (Result). The شَرْط (Condition) and its جَزَاء (Result) join up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause).

Text:

مَنْ قَوَّمَ لِسَانَهُ زَانَ عَقْلُهُ وَمَنْ سَدَّدَ كَلَامَهُ أَبَانَ فَضْلَهُ وَمَنْ مَنَّ بِمَعْرُوفِهِ
سَقَطَ شُكْرُهُ وَمَنْ أَعْجَبَ بِحِلْمِهِ حَبِطَ أَجْرُهُ وَمَنْ صَدَقَ فِي مَقَالِهِ زَادَ فِي
جَمَالِهِ

Translation:

“Whosoever rectifies his tongue beautifies his intellect. Whosoever guides his speech makes apparent his virtue. Whosoever boasts of the favours he has done loses his gratitude. Whosoever becomes vain on account of his tolerance loses the reward for it. Whosoever is truthful in speech increases in beauty.”

Tarkeeb:

This paragraph is made up of numerous sentences, each containing a شَرْطٌ (Condition) and جَزَاءٌ (Result). (Thus, the reader should be able to do the Tarkeeb quite easily.)

Text:

قَالَ بَعْضُ الْمُلُوكِ لَوْزِيرِهِ مَا خَيْرُ مَا يُرْزَقُ بِهِ الْعَبْدُ؟ قَالَ عَقْلٌ يَعِيشُ بِهِ
قَالَ فَإِنْ عَدِمَهُ قَالَ فَأَدَبٌ يَتَحَلَّى بِهِ قَالَ فَإِنْ عَدِمَهُ قَالَ فَمَالٌ لِيَسْتُرَهُ قَالَ
فَإِنْ عَدِمَهُ قَالَ فَصَاعِقَةٌ تُحْرِقُهُ وَتُريحُ الْبِلَادَ وَالْعِبَادَ مِنْهُ

Translation:

“A king once asked his minister: ‘What is the best thing a slave may be provided with?’ The minister replied, ‘Intellect, by which he may live.’ The king asked, ‘If he does not have that?’ The minister said, ‘Then good manners by which he may beautify himself.’ The king asked, ‘And if he does not have that?’ The minister said, ‘Then wealth, so that he may conceal his (faults).’ The king said, ‘And if he does not have that?’ The minister said, ‘Then a lightning bolt (which will strike him dead), incinerating (burning) him, and thus freeing the lands and people from him.’”

Tarkeeb:

قَالَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb).

بَعْضُ = مُضَافٌ (Possession).

الْمُلُوكُ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the فَاعِلٌ (Doer) of قَالَ.

لِ = حَرْفُ الْجَرِّ (Preposition).

وَزِيرُ = مُضَافٌ (Possession).

ه = صَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case) and مُصَافٌ إِلَيْهِ (Possessor). The مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition). The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with قَالَ.

مَا = حَرْفُ الْإِسْتِفْهَامِ (Particle of Inquiry).

خَيْرٌ = مُصَافٌ (Possession).

مَا = إِسْمٌ مَوْصُولٌ (Relative Pronoun).

يُرْزَقُ = فِعْلٌ مُضَارِعٌ مَجْهُولٌ (Passive, present-tense verb).

بِ = حَرْفُ الْجَرِّ (Preposition).

ه = صَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with يُرْزَقُ.

الْعَبْدُ = نَائِبُ الْفَاعِلِ (Substitute Doer).

The فِعْلٌ (Verb), along with its مُتَعَلِّقٌ (Connection) and نَائِبُ الْفَاعِلِ (Substitute Doer), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِلَةٌ (Link) of the مَوْصُولٌ (Relative Pronoun). The مَوْصُولٌ (Relative Pronoun) and صِلَةٌ (Link) join up to become the مُصَافٌ إِلَيْهِ (Possessor) of the مُصَافٌ (Possession). The مُصَافٌ (Possession) and مُصَافٌ إِلَيْهِ (Possessor) join up to become a جُمْلَةٌ إِسْتِفْهَامِيَّةٌ (Interrogative Clause), which in turn becomes the مَقُولَةٌ (Statement). قَالَ, along with its فَاعِلٌ (Doer), مُتَعَلِّقٌ (Connection) and مَقُولَةٌ (Statement), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ (Verbal Clause).

قَالَ = فِعْلُ الْمَاضِي الْمَعْرُوفُ (Active, past-tense verb). The ضَمِيرُ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

عَقُلْ = مَوْصُوفٌ (Described Noun).

يَعِيشُ = فِعْلٌ مُضَارِعٌ مَعْرُوفٌ (Active, present-tense verb). The ضَمِيرُ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

بِ = حَرْفُ الْجَرِّ (Preposition).

هِ = ضَمِيرٌ مَجْرُورٌ (Pronoun in the genitive case).

The جَرٌّ (Preposition) and مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with يَعْيشُ, along with its فَاعِلٌ (Doer) and مُتَعَلِّقٌ (Connection), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the صِفَةٌ (Adjective). The مَوْصُوفٌ (Described Noun) and صِفَةٌ (Adjective) join up to become the خَبَرٌ (Predicate) of a مُبْتَدَأٌ مَحْذُوفٌ (Omitted Subject), which is the ضَمِيرُ (Pronoun) هُوَ. The مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which in turn becomes the مَقُولَةٌ (Statement). قَالَ, along with its فَاعِلٌ (Doer) and مَقُولَةٌ (Statement), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause).

قَالَ = فِعْلٌ (Verb). The ضَمِيرُ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

فَ = فَاءُ التَّفْرِيعِ (The ‘فَاءُ’ of Dividing).

إِنْ = حَرْفُ الشَّرْطِ (Particle of Condition).

عَدِمَ = فِعْلٌ الْمَاضِي الْمَعْرُوفُ in the word form of اَلْوَاحِدُ الْمَذَكَّرُ الْغَائِبُ (Singular, Masculine, Third-Person). The ضَمِيرُ (Pronoun) inside of it, which is “هُوَ”, is the فَاعِلٌ (Doer).

هُ = صَمِيرٌ مَنْصُوبٌ (Pronoun in the accusative case), and the مَفْعُولُ بِهِ (Object).

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولُ بِهِ (Object), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition) of a جَزَاءٌ (Result), which is جُمْلَةٌ مُخَذَّوْفٌ (Omitted Result), which is فَمَا خَيْرٌ مَا يُرْزَقُ بِهِ الْعَبْدُ. In it (this omitted result), the 'فَاءُ' is فَاءُ الْجَزَاءِ (The 'فَاءُ' of Result). The 'مَا' is a حَرْفُ الْإِسْتِفْهَامِ (Particle of Inquiry). After that, it joins up with what comes after it to become a جُمْلَةٌ إِسْتِفْهَامِيَّةٌ (Interrogative Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and جَزَاءٌ (Result) join up to become the مَقُولَةٌ (Statement). قَالَ, along with its فَاعِلٌ (Doer) and مَقُولَةٌ (Statement), becomes a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause). The Tarkeeb for the remainder of the sentences until وَالْعِبَادُ مِنْهُ is done in this same way.

Text:

ثَمَانِيَّةٌ إِذَا أَهِنُوا فَلَا يَلُومُوا إِلَّا أَنْفُسَهُمْ: الْآتِي مَائِدَةً لَمْ يُدْعَ إِلَيْهَا
وَالْمُتَأَمِّرُ عَلَى صَاحِبِ الْبَيْتِ فِي بَيْتِهِ وَالِدَّاحِلُ بَيْنَ اثْنَيْنِ فِي حَدِيثٍ لَمْ
يُدْخِلْهُ فِيهِ وَالْمُسْتَخِفُّ بِالسُّلْطَانِ وَالْجَالِسُ فِي مَجْلِسٍ لَيْسَ لَهُ بِأَهْلٍ
وَالْمُقْبِلُ بِحَدِيثِهِ عَلَى مَنْ لَا يَسْمَعُهُ وَطَالِبُ الْخَيْرِ مِنْ أَعْدَائِهِ وَرَاجِي
الْفَضْلِ مِنْ عِنْدِ اللَّئَامِ

Translation:

“There are eight types of people who, when they are disgraced, should blame none but themselves: A person who comes to a dining table to which he was not invited; a person who (tries to) dominate another person in their own house; a person who enters between two people in a conversation to which they did not include him; a person who belittles the Sultaan; a person who sits in a gathering which he is not fit for; a person who (tries to) speak to a person who does not want to hear him; a person who seeks goodness from his enemies, and a person who hopes to receive favours from an ignoble person.”

Tarkeeb:

ثَمَانِيَّةٌ = مُبْتَدَأٌ (Subject).

إِذَا = حَرْفُ الشَّرْطِ (Particle of Condition).

أُهِنُوا = فِعْلُ الْمَاضِي الْمَجْهُولُ (Passive, past-tense verb) in the word form of الْجَمْعُ الْمَذْكَرُ الْغَائِبُ (Plural, Masculine, Third-Person). The ضَمِيرٌ (Pronoun) inside of it, which is “هُمْ”, is the فَاعِلٌ (Doer). The فِعْلٌ (Verb) joins up with its فَاعِلٌ (Doer) to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the شَرْطٌ (Condition).

فَ = فَاءُ الْجَزَاءِ (The “فاء” of Result).

لَا يَلُومُوا = فِعْلُ التَّهْيِي الْغَائِبِ الْمَعْرُوفُ (Active, third-person verb of prohibition). The ضَمِيرٌ (Pronoun) inside of it, which is “هُمْ”, is the فَاعِلٌ (Doer).

إِلَّا = حَرْفُ الْإِسْتِثْنَاءِ (Particle of Exclusion).

أَنْفُسَ = مُضَافٌ (Possession).

هُمْ = ضَمِيرٌ (Pronoun) and the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَفْعُولٌ (Object) of the فِعْلٌ (Verb). The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَفْعُولٌ بِهِ (Object), joins up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنْشَائِيَّةٌ (Verbal Clause), which in turn becomes the جَزَاءٌ (Result). The شَرْطٌ (Condition) and جَزَاءٌ (Result) joins up to become a جُمْلَةٌ شَرْطِيَّةٌ جَزَائِيَّةٌ (Conditional Clause). Thereafter, from الْآتِي until the end, all eight sentences are made up of a (basic) مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate), and thus the Tarkeeb for all eight are very simple. In each sentence, a مُبْتَدَأٌ مَحْذُوفٌ (Omitted Subject), such as أَنَا، هُمْ، وَأُولَئِكَ، etc., is added.

With the Fadhl and Karam of Allaah Ta`aalaa, the Tarkeeb for chapter one is complete. ⁶² We ask Allaah Ta`aalaa to make it a benefit for the respected students, and a means of my attaining salvation in the Aakhirah, Aameen.

The servant, Habeeb-ur-Rahmaan Khayraabaadi, may Allaah forgive him.

⁶² The entire “حَلُّ تَرْكِيبِ” of Maulana Muhammad Ahsan Nanotwi is made up of chapter one of Mufeed-ut-Taalibeen. Hence, Maulana makes this statement.

6th of Safar, 1386.

(Translation completed on: Monday, 10th of Jumaad al-Aakhir, 1436, which corresponds to the 30th of March, 2015.)

- Muhammad Huzaifah ibn Adam ibn Yusuf ibn Muhammad aal-Ebrahim.

تَمَّتْ بِإِذْنِ اللَّهِ تَبَارَكَ وَتَعَالَى وَاللَّهُ وَلِيُّ التَّوْفِيقِ